

A
TRUE and AUTHENTIC
ACCOUNT
OF
ANDREW FREY.

CONTAINING

The OCCASION of his coming among the HERRN-
HUTERS OF MORAVIANS, his Observations on
their Conferences, Casting Lots, Marriages, Festi-
vals, Merriments, Celebrations of Birth-Days, Im-
pious Doctrines, and Fantastical Practices; Abuse
of Charitable Contributions, Linnen Images, Osten-
tations Profuseness, and Rancour against any who
in the least differ from them; and the Reasons
for which he left them; together with the Mo-
tive for publishing this Account.

Faithfully translated from the GERMAN.

Unitate in illa
Sæpe agunt sævi truculenta mente tyranni
Sæpe latro, lurcoque vorax et fædus adulter,
Et simulatus amor, fallaxque modestiâ vultus,
Quæ tegit innumeras sub ovillo vellere fraudes.

BUCH.

L O N D O N,

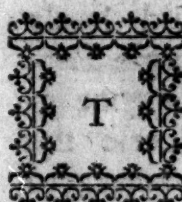
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W. Musgrave



THE
NARRATIVE
OF
ANDREW FREY, &c.

 HE following Narrative contains the Occasion and Motive of my becoming a Member of the Society of *Herrnbuters*, my Voyage from *Pensilvania* to *Germany*, the State in which I there found the Society of *Herrnbuters*, and the Reasons of my leaving them. Having in my Return hither intimated to some Persons of Integrity what moved me to depart from the Community, they told me, that upon my Return to *Pensilvania*, my Conscience would hardly let me be at Peace, if I did not expose the State in which I found it. They who told me so, were almost as well acquainted with the Nature of the Society as myself, and saw it not without a sensible Concern. And upon my arrival in *Philadelphia*, I have been further intreated and urged by both *Germans* and *English*, to do the like; that is, to make a public Declaration of what I saw with my own Eyes, and heard with my own Ears. But hearing that some Things

had already appeared in print against this Community, I left the matter to the Lord, and gave myself no further Concern about it; except when any Questions were put to me, I spoke the plain real Truth, according to my Conscience. But the Brotherhood at * *Bethlehem* told the People that all I said of the † Community was a heap of Lies, I speaking out of mere Resentment and Malevolence, and that because *Joseph Muller* had married *William Frey's* Daughter, which never so much as once came into my Thoughts; and as if that was not enough, a Man † in high Esteem among them has given out that I myself should say to him; " Had the Community made me a Bishop, " I should have gladly staid with them;" another Falsity coined to support their Cause, (for that they don't stick at a convenient Lie is what I know full well.) As to myself I could freely have overlook'd it without writing a single Letter on such a foul Subject, had they not gone about to wash their filthy Hands and asperse me with a Letter from *Joseph Muller* in *Germany*, to his Wife's Parents in *Pensilvania*; wherein he loads me with Scandal, as behaving myself in an unbecoming manner amongst them; and because they encourage the People with telling them, that when *Joseph Muller* comes over I shall be set out in my proper Colours; but his coming is uncertain. Therefore in regard to my Conscience I could not omit publishing *Joseph Muller's* Letter, with my Commentary on it, leaving every one to

* A place in *Pensilvania* built by the *Herrnhuters*, and where they have set up a Society.

† Whoever speaks Truth of the *Herrnhuters* will be branded by them as a Liar.

† *Henry Antes* at *Germantown*, who embracing *Herrnhutism*, is a leading Man among them, because he took all upon trust, without proof or examination.

judge

judge according to his Knowledge; and withal heartily wishing that none would be offended or triumph at it; but rather first examine themselves whether the tenour of their Lives be agreeable to an imitation of Christ before God who judges Men according to the most intimate Secrets of their Hearts.

Andrew Frey.

Copy of a LETTER from Joseph Muller, to William Frey.*

Dear and tenderly beloved Parents,

“ WE often salute and kifs you from the
 “ Side-hole, and from the Community of
 “ the Lamb, which he has purchas'd with his
 “ Blood. How blessed are we! we rest in his Side;
 “ the Side-hole and the Lamb-kin fill the exult-
 “ ing Heart with Flame; and that is all which
 “ we wish and can wish you, that you and our
 “ dear Relations may from the Womb be brought
 “ into the little Side-hole, and there enjoy all
 “ the Felicity which the Lamb can impart to a
 “ justified Sinner. I thought to have been with
 “ you this Summer, but it has proved otherwise;
 “ possibly I may come in 1748, if nothing in-
 “ tervenes. That I earnestly long soon to see
 “ you I cannot deny; but to go away in such
 “ a manner as *Andrew* is gone, is what I will
 “ never do whilst I have Breath, he being gone
 “ in great Confusion: Had strove continually to
 “ the utmost to conceal that Wickedness which
 “ had first shewed itself at *New-York*, 'till at
 “ last it broke from him as a Stream which had

* *Joseph Muller* was first a Baptist, but was drawn over by Count *Zinzendorf*.

“ been dammed so, that during his four Years stay
 “ here, without the least good, he gave himself
 “ up to such a wicked Course of Life that I
 “ shudder at the Thoughts of it. I’ll give you
 “ one Instance from which you may judge how
 “ it stands with him. He once spoke to me these
 “ very Words. *Since the times of the Apostles there*
 “ *has not been in the World so profane a Sect as the*
 “ *Community* *. *In every respect they are of a piece*
 “ *with the Regenerate in Oly* †. I hope you have so
 “ far experienced the contrary in your Hearts, that
 “ it is needless for me to prove the horrible Falsity
 “ of such Words. It is now a Twelvemonth since
 “ he first shewed an Inclination to leave it, which
 “ for his sake filled my Heart with Grief, but
 “ that not mending the matter, I said to him:
 “ *Andrew*, there is one thing which on your Ac-
 “ count goes very near my Heart, and it is not
 “ your leaving us: he asked what it was then?
 “ I answered, it is that after being four Years a-
 “ mong the Community, you still know nothing
 “ of it. At this, turning up his Nose, he said, he
 “ knew them better than myself. No, returned I,
 “ it is impossible you should leave them if you
 “ knew them. At length I persuaded him to go to
 “ *Herrnbaag* with me, upon which for a while he
 “ carried himself something better, and being pro-
 “ mised that he should be one of the next Journey
 “ to *Pensilvania*, it made him tolerably easy, and
 “ regular. At last hearing that the Journey was
 “ put off, so that there was room to conclude it
 “ would not be this Year, he threw aside the
 “ Mask and resolved immediately to depart; yet
 “ was he kindly furnished with a Passport and

* And that is nothing but the Truth, especially of the Ring-
 leaders, the Teachers, the Deacons, Labourers and Elders.

† A Sect in *Pensilvania*.

“ Money;

“ Money; further, Brother *Lewis*, unwilling that
 “ he should go alone, (being in years and weak).
 “ sent a Brother along with him to attend on him
 “ to the end of his Journey; but he would ac-
 “ cept of no such Thing, he would travel by
 “ himself, and accordingly on the 5th of *May* he
 “ set out from hence. Many of us are con-
 “ cerned for *Andrew*. I am ready to believe
 “ that he has been treated by some of the
 “ Brethren as a *Merry-Andrew* * should be treat-
 “ ed; at which afterwards they were displeased.
 “ They knew no better how to deal with an old
 “ *Pensilvanian-Saint*; they were ignorant that
 “ by often beating an old Head so stuffed with
 “ *Devotion*, and *Self-denial* †, it falls to Pieces.
 “ I am sorry that I must send you such an Ac-
 “ count of this *Merry-Andrew*; yet is the Infor-
 “ mation rather too short for a Warning that you
 “ may know to behave towards *Andrew*: he ha-
 “ ving said to his trusty Brethren, one of whom
 “ by name *Sieberberg*, has been expelled the Com-
 “ munity for his Immorality and Refractoriness,
 “ that whenever he set Foot in *Pensilvania*, *Wil-*
 “ *liam Frey* should not be long in *Betlehem*, but
 “ he would have him back to live upon his Land,
 “ and not only you, but also many more he pro-
 “ mises himself to Alienate from the Community.
 “ But if your Hearts through the Blood of Grace
 “ have experienced what I have, he is like to
 “ come short of his aim. He imagines he can
 “ over-reach you, and deal with you as formerly,
 “ when he was accounted a little God; but now
 “ you’ll make a jest of him, being able to give him
 “ as good as he sends; for *Andrew* is no late Ac-

* A Sample of *Joseph Muller*’s Talent for Ridicule.

† The *Herrnkneuters* are Enemies to Devotion and Self-de-
 nial.

“quaintance of yours, and if *Andrew* will be
 “for going on in his prating, tell him to for-
 “bear till I make one of the Company. When
 “he says any thing, I’ll be his Interpreter, for
 “he actually does not understand what he says to
 “you. Herewith we recommend you to the little
 “bloody Side-hole; and ourselves to your affec-
 “tionate Thoughts, and remain, as in Duty
 “bound, your poor loving Child,

Joseph Muller,

“Salute in our Names, all your Children and
 “Companions, Brother *Spangenberg*, *Henry An-*
 “*desen*, *George Neuser*; and we heartily wish well
 “to Brother *Abraham* and his Children, toge-
 “ther with the rest of the Brethren, Sisters and
 “Children.”

Examination of the grievous Complaint in
 the above Letter of *Joseph Muller*, concern-
 ing my Misbehaviour in *Germany*, and of
 spending my Time in a continual Irregularity,
 and the capital evil of his Complaint, that after
 being so long in the Community, I could never
 get any Knowledge of it, and that I took upon
 me to say, that the Community was the wicked-
 est Sect that ever appeared since the Time of the
 Apostles.

I am under a Necessity of saying how and where-
 fore I went among them, and how by the free
 Grace of God, without the Intervention or Assist-
 ance of Men I was awakened, called and brought
 to Conversion. viz. The merciful Saviour im-
 parted to me in some small measure the Light
 and Strength of that precious Reconciliation
 which he so painfully obtained for me, by his
 Blood

Blood and Death on the Cross, and caused me to feel it powerfully in my Heart. In the meantime, I became acquainted with *Spangenberg*, soon after his first coming into this Country; and the Lord was nigh unto us by his Grace, and united us in Love, so that he often very cordially discoursed of the Mercy which the Saviour had acquired by his Death and Sufferings, likewise how gloriously the *Herrnhutish* Community in *Germany* lived and increased in the Grace of Reconciliation, and how affectionately they loved one another in a childlike Temper and unblameable Life. And from the Love I bore him, I conceived a high Opinion of the Community by such Hearsays*, being further persuaded that it ought to be so among God's Children. About that Time more *Herrnhuters* came into the Country, as *Andrew Eschenback* †, who also told us many fine things of the Community in all Points, especially of their Marriages and Education of Children: He was followed by *Anne Nitschmannin* ‡ and *Molterin* || and another, who behaved in a very amiable and affectionate manner. Thus we lived together in an entire Harmony, and wished that well-disposed Persons of all Parties would lay aside all grudges and cultivate entire Love and Confidence. Count *Zinzendorf* hearing of this our Desire that a general Love might prevail among Persons of all Parties; it was his Advice to us that we should set up Con-

* Oh how many Souls in *Germany* are seduced by such Hearsays, where the false Apostles they send out, spread such Reports of this Sect that it is imagined to be the primitive apostolic Church.

† He has since renounced *Herrnhutism*.

‡ These are the Count's three Minions, Favourites, and as it were his Shadow, being continually together.

|| Of the noble Family of *Scidewitz*, and by the Community married to *Molter*, chief Labourer and Emissary.

ferences

ferences for the promotion of universal Love, and this was the origin of Conferences. In the third Conference, three Brothers were chosen out of fifty, as Presidents and Directors of the Conferences, and of these I happened to be one; and as I then believed in the Bible-Lots, I could not object against it; and I own Self-Love was something flattered to be placed in a Dignity, though I understood nothing of the Function. Till this Time § I was led like a stupid drunken Man.

But some high-minded People at O^y having taken upon them to erect a Community, and appoint themselves Labourers, began also to lay Impositions upon their Flocks and domineer over them, as if they were their Bond-slaves; but these were of a different Mind, and would not bow their Necks to such a galling Yoke; this was the Sin of Witchcraft, in not surrendering up themselves and their whole Substance without any Objection: now the Labourers having formerly been puffed up without Cause or Occasion, so had they now without any Grounds unmercifully cast out the other. As this was the first Instance I saw of their usurped Tyranny, it was the first Thing I took Offence at; I began to be upon my Guard, and could not give my Assent to every thing that was proposed.

In the mean Time, in my Absence, and without my Knowledge, I was chosen by fifty Votes, and the usual Lot, to be Elder over the unmarried Brethren. This Office was conferred upon me, and I was to remove to *Bethlehem*, for which I was as little inclined as I was fit, knowing that were I to act according to my Understanding and Conscience, we should be continually at Variance; and

§ This argues much Candour in the Author, that he does not conceal his own Failings.

to give up my Understanding and Conscience to their Method was what I determined not to do. Several of their Proposals having a Lamb-like Appearance, and I wanting sagacity to distinguish betwixt what proceeded from the real Spirit of the Lamb, and what from the Intrigues of Man, I was at a loss how to act, so as not to occasion fresh Disturbances, which might be detrimental to myself or others; I sunk into the most distressful Perplexity, lest I should sin against the Saviour's Interest, or be drawn in to be the Tool of Men, for I daily saw more and more things which displeased me. Perceiving that I could not be modelled to serve their turn, they let me know that I should go to *Germany*. This at first I disapproved of, and though I should have liked to have got a through insight into the Community; on one hand, I was taken with their Friendliness and their Doctrine of the Merits of Christ's Sufferings and Death*; on the other hand, I could not be reconciled to the monstrous grossness and Extravagancy of their Imaginations. In this fluctuation of Mind, destitute of Council I applied myself in earnest Prayer to my God and Saviour, that by his Grace he would incline my Heart to what was Good in his Sight, and recommended my outward and inward Life to his Will. Then I determined to proceed with them, begging with

* *Zinzendorf* and his Disciples practised in *Pennsylvania* the same Artifices which they had used in *Europe*; holding forth the Doctrine of Christ's Merits through his Death and Sufferings, as a Sheepskin under which they concealed the Wolf's Paws, and by this many Souls were deluded and perverted. The Holy Scriptures declare to us, that we are redeemed by the Sufferings and Death of Christ, and saved by Faith in him. But these profane People holding the Bible in the vilest Contempt, what certainty can there be of our most precious Faith? So far from it, that they drive Souls into Atheism.

Prayers and Supplications, that he would keep me from all the Devices of Man's Self-will, and that he would preserve me from being scandalized at any thing which by his Grace was done among these People; and so we set out from hence to *New-York*. *Christopher Baufs* also travelled with us so far: it was twice put to the Lot whether he should go or no; and the Lot both times answered in the Affirmative. The Count at the Conference asked the whole Brotherhood whether they could give a good Testimony of him, and whether they held it convenient that he should go, to which they unanimously answered *yes*; and thus we took shipping, *Christopher Baufs* being in company, who took with him whatever he would; some Brothers also went to accompany us. As they were going out of the large Ship into the smaller, (which went with us to carry them back) Brother *Lewis* † said that he did not at all like Brother *Baus's* crossing the Sea with us, that he had much rather he would go back and send *Joseph Muller*; and that I should acquaint *Baus* of his dislike; *Baus* seemed stunned and without one word of answer, leaving his things in the Ship, he returned empty handed, upon which, he was again twice put to the Lot, and, as before, it again answered for his going; then for the first time I plainly perceived that in consulting the Saviour by Lot, whether it be *yes* or *no*, it is of no effect without the Count's Approbation*. This I afterwards often experienced.

† i. e. Count *Zinzendorf*, his Christian Names being *Nicholas Lewis*.

* What has been mentioned in our former *Interviews* of the Deceit of the *Zinzendorfs* Lots, is among other Testimonies now confirmed by the worthy *Andrew Frey*, and when necessary we can produce Numbers of credible Persons, who all agree in so many Accounts of the Lot-tricks as would fill a Volume,

Thus

Thus we proceeded on our Voyage, and in five Weeks reached *London*, a Fortnight after we came to *Amsterdam*, and at the End of three Weeks more arrived at *Herrndeik*, and wherever we came we found some awakened Souls. Afterwards we came to *Marienborn*, from whence, after a Stay of four Weeks, we proceeded into *Saxony* to *Hirschberg*, where we held Conferences during nine Days; from thence to *Herrnbut*, and so to *Silesia*, dividing our Time between travelling and daily Conferences, in order to settle Societies * in all Parts. Here it was that I plainly saw the Industry of human Machinations, casting and rejecting Lots, and casting them again, and then again altering them; If the Lot said *Yes*, and the Count or some other eminent Labourer made any Objection, the Saviour's *Yes*, signified by the Lot, went for nothing, and *this was frequently the Case*†. In all Places, however, we found some newly awakened Souls, both high and low, sincerely disposed to follow the Things which pertained to their Salvation, that I was often filled with Joy to see the divine Grace calling and awakening People in many Places to a real Conversion, without respect either of Person or Religion; and indeed I saw and heard of many glorious Things, but there were others as bad; and although Grace power-

* By Virtue of what Call, Licence, or Authority, does this Count *Zinzendorf* ramble over Countries, setting up Societies, and infecting all Places with his Locust-breed?

† When these Mockers of God and Religion go about to cast Lots, they say, *We'll consult the Saviour*; yet it is of no Weight with them, any further than it suits with their own Inclinations: it is no more than an impious Mockery, and in the mean Time the poor Souls who are not admitted to the Conferences, or to the Offices of Dignity, are made to have such high Ideas of the *Lots* as if Christ himself had been present and directed them.

fully

fully shewed itself in many of the Community, yet when I looked for real Conversion and Amendment, I found myself among a worldly-wise insidious Sect, as I had before seen in *Pensilvania*: As for myself, I endeavoured with all my Might to keep close to Grace, by which also I was strongly assisted; comparing what I saw and heard of this People, with the Doctrine, Life, and Example of Christ † and his Apostles, and praying with many Sighs that the Saviour would lead me into all Truth, according to his good Pleasure.

The other Brethren and Sisters which were come from *Pensilvania* having once a Love-feast, the Count told every one of them his Thoughts of them, and when he came to me, he said, ‘ Brother *Andrew* has indeed an open Countenance, but mark me, there is something amiss in his Mind, which hinders him having any settled Quiet.’ It was so indeed, and how could it be otherwise? Hearing and seeing many Things which grieved me; in the mean Time I did as well as I could, and that was but indifferently, when, in the Spring of the Year 1746, the Count with his Family, and the chief of the pilgrim Community, went to *Holland*, to a Synod, and from thence to *England*, making it half a Year before they returned; and the Count’s Birth-day falling out in May, a Letter came from *Holland* to *Marienborn*, directing the Houses to be illuminated on that Day, which was accordingly done. They fetched Waggons full of Boughs, and with them covered

† This is the only right, true and unerring Test, to be directed effectually by the Life and Doctrine of Christ and his Apostles. Whoever will measure the Doctrine and Life of Count *Zinzendorf* and his Followers by this Standard, won’t be long in discovering them to be a crew of false Apostles and Seducers.

the

the whole Inside of the Count's Hall, which is an hundred feet long, and forty wide, and stiled *Bethlehem* ||, that it looked like an Arbour, and also hung up three brass Chandeliers, each of seven Candles. In it also are four Pillars which were hung full of Lights spirally disposed. Wooden Letters above two Feet long were made to form the Name of LUDWIG VON ZINZENDORF, and these being gilded with Gold, were fixed to the Wall amidst a Blaze of Lights. The Seats were covered with fine Linen set off with very slightly Ribbons. A Table also was made, representing the initial Letters * of the Name of the Person who was the Subject of the Festival: there was a Cake as large as any Oven could be found to bake it, and Holes made in the Cake according to the Years of the Person's Age, every one having a Candle stuck into it, and one in the Middle; the Outside of the Court was adorned with Festoons and Foliage, and also with another representation of the Name, not less illuminated than that within; so that in the Hall and the Court, there was not less than a thousand Candles burning at once; and in the Castle every Window was full of Lights, so that at Night the whole Castle seemed on Fire. The Panegyrics which were composed

|| This Hall, now called *Bethlehem*, is at *Marienborn*, and from a Stable which it lately was, the Count has turned it into a fine Hall. It is said to be the Scene of their Espousals, if so, the Alteration has nothing singular in it, being only from a Stable to a Hog-Style.

* The Table represented an L, indicating the Name of *Ludwig*, or *Lewis*: all the other Circumstances of this Festival here described, are absolutely true, without one Syllable of Falsity, and can be proved by many Eye-Witnesses of the whole Transaction; nay, there were much madder Doings than any taken Notice of here.

ON

on this Occasion, were stuffed with such high-flown Praises, that I could not have imagined should belavished upon him who would admit of such Encomiums and Exaltations from Men, as happened at this Festival, and many Times afterwards. This was followed by singing of hundreds of People, and choice Music, as if at some Prince's Court, of which I had indeed heard something before, but never had seen, nor was it ever seen among them who belong to Christ, and *have crucified the Flesh with the Lusts and Affections thereof*; and this Jubilee came about no seldomer than eight Times in the Year, viz. for the Count, Countess, the young Count, the three young Countesses, *Anne Nitschmannin*, and *John Langgut*, or *von Wattenwille*, the Count's Son-in-Law. This was a Novelty to most, and Abundance of other People flocked thither to see this famous Spectacle, this Scene of Gluttony, Parade, and idolatrous Profuseness; an Account whereof being carried to *Francfort* and other neighbouring Places, it afforded abundant Matter for Ridicule and Reproach, as it little agreed with the Doctrine of Christ, that says, *Let your Light so shine before Men that they may see your good Works, and glorify your Father who is in Heaven*; but here a Spirit of Drunkenness and Debauchery seemed to be broke loose among the Community. The young Folks began to grow wanton, laughing, sporting, jesting, leaping, throwing one another on the Floor, and strugling till they were quite spent and out of Breath, besides many filthy, gross Indecencies; once a Brother was drinking Tea in his Chamber, when in comes another, and lifting up his Leg, breaks Wind over the Brother's Tea-cup, so that a Brother and myself who were together in another Room heard it,

it, upon which I said †, such ranting Doings I never in my Life heard, not in a Guard-Room of Soldiers. The Name of the Brother who was with me is *Winicke* †; he had carried a Musket a Twelve-month in the *Prussian* Service: he confirmed my Words, and said such Pranks would not be allowed of in a Guard Room. *This is one of the Fruits of the renowned Church Discipline*, or rather of the licentious *Life of Nature*, tearing up all Piety by the Roots; as they have not stuck more than once openly to declare in their Meetings, that they would not give over till they had driven Pietism out of the Community, Root and Branch ||, and that the Life of Nature or none, was what they would have.

The general Elder over the unmarried Brothers throughout the whole Country, and whose Name is *Rubusch*, living at *Marienborn*, has been known to say; *all Godliness, all Devotion, all Piety, are no more than so many Snares of the Devil**: And another

† It would shock any modest Ear particularly to relate the licentious Pranks of these People, who forsooth call themselves *Wound-worms*, and dare say, *that they have experienced the Blood of Christ, and dwell in his Side-hole*.

‡ This *Christian Winicke*, losing his Arm at the Battle of *Wolkwitz* in *Bohemia*, betook himself to the *Herrnhuters*, with a View of leading a religious Life among true Christians, but he was sadly out in his Choice, and often sets himself against their Wickedness.

|| They make Atheists and Naturalists of the most hopeful Persons who list among them.

* This is infernal indeed, this is Impiety beyond Example; the Doctrine of this Agent of the Devil is sufficient to create Amazement in Heaven. But what says God in his Word. "The Fear of the Lord that is Wisdom, and to depart from Evil that is Understanding, *Job xxviii, 28. Prov. ix. 10. Psalm cxi, 10.* " Among the righteous and the faithful a Man is bettered. *Syrach, i. 16.* " Whosoever fears God and works Righteousness

another Time he said, *Things must be brought to this Pass in the Community, that nothing shall be spoken of but Wounds, Wounds, Wounds, all other Discourses, however scriptural and pious, must be spued out and trampled under Foot* †.

A flat Contradiction to the last Discourse of the Saviour, after his Resurrection, when he enjoined his Disciples to teach all Nations to obey all Things which he had taught them.

Another, one *Vieroth*, a Preacher in high Repute from *Friesland* ‡, said, in his Sermon at the Castle-Church at *Marienborn*, *Nothing gives the Devil greater Joy, than to decoy into good Works,*

“is acceptable to him, *Acts* x. 35. The Lord will grant his Petitions. *John*, ix. 31. *Pf.* cxlv. 19. Godliness is profitable to all Things, and hath the Promises of this Life and that to come, and therein should a Man exercise himself. *1 Tim.* iv. 7, 8. *St. Paul* further saith, “If any Man teach otherwise and adheres not to the wholesome Words of our Lord Jesus Christ, and the Doctrine of Godliness, he is blind, and knoweth nothing. *1 Tim.* vi. 3, 4. besides innumerable other Passages of holy Writ. Is it any thing less than Blasphemy to call the scriptural Precepts concerning Godliness the mere Artifices of the Devil. *The Lord rebuketh thee, Rubusch, for thou teachest the Doctrine of Devils.*

† Can any Thing exceed the monstrous Blasphemy of such Preaching as this? *That whatever is scriptural and godly is to be spued out, and trampled under Foot.* Such People excite Astonishment to call themselves Christians! Is it possible that such Blasphemers, such Missionaries of the Devil, such Seducers are tolerated? The Danger, Impiety, and Hellishness of the *Zinzendorfsian*, or *Herrnbutish* Sect, is now manifest to the whole World.

‡ It is an Oversight in the Writer, or an Error of the Press; *Vieroth* being not from *Friesland*, but was a Lutheran Preacher in *Livonia*; but became a thorough-paced *Herrnbuter*, adopting all their Abominations in a Lump, and is at present Director of the Seminary at *Marienborn*, where, as Head-Schoolmaster of this School of Satan, he forges and prepares more Engines to sap Christianity, abolish the holy Scriptures, and set up Naturalism and Atheism. Of this, the Words of his Sermon here cited, are a glaring Proof.

departing

departing from Evil, shalling and willing, trying, watching, and examining, those Souls who have experienced any thing of the Saviour's Grace in their Hearts.

Yet this is irreconcilable with the Doctrine of Christ himself, *Thou shalt love God with all thy Heart, &c. Whosoever hears and does my Will shall &c. Be ye perfect, even as your Father in Heaven, &c. that you may prove what is that good and acceptable and perfect Will of God*; and in several Passages we are directed to *do and forbear, to shall and will, to try and examine*; yea, it is according to the express Words of *St. Paul*, that all Scriptures are profitable for Doctrine, for Instruction, for Consolation and Amendment.

A *Labourer* among the unmarried Brethren, whose Name is || *Calic*, has further said in the
Brethren's

|| *Calic* or *Callic*, is by Trade a Peruke-maker, which Business he followed at *Herrnbaag*; afterwards entering himself in the Seminary, he was made a Labourer and Director; and, if a short little Man in Person, of an enormous Size in Profaneness, as these Words sufficiently shew.

The Doctrine which these Emissaries of Satan labour to instill into the unmarried Brethren, is big with such execrable Blasphemies that we shall give a short Analysis of it.

1. Whoever meditates, or sets a high Value on the Bible, is without any Experience of the Saviour's Grace in his Heart.

2. The Bible is as loathsome Dung, to be spit upon.

3. The Bible does not deserve that any one who has a Knowledge of the Saviour's Wounds should bestow a single Thought on it.

4. He who has taken up his Abode in the Lamb's Wounds, cannot but live the Life of Nature, and be merry and jovial.

5. Such a one commits no Sin, though his Irregularities be such that all the godly exclaim against them.

6. These Irregularities which the godly term Sin, give no Manner of Displeasure to the Saviour.

7. On the contrary, he takes Delight in the Sportiveness of the little Wound-worms.

Brethren's Quarter of an Hour, "It is a certain Sign that a Brother has not yet experienced the Saviour's Grace in his Heart, if he meditates on the Bible, a Thing so contemptible that it ought to be spit on, and is not anywise deserving the Thoughts and Attention of him to whom the Saviour's Wounds are known; for any one having found Lodging, Bed and Board in the Lamb's Wounds, cannot but be merry, and live according to Nature; so that when such a one plays any Pranks, that the godly ones cry out against them as Sins, the Saviour himself is so far from being displeased therewith, that he rejoices the more over the sportive little Wound-worms."

And at the Conclusion of the last *Evening-Quarter of an Hour*, there was often such an Uproar among them, as if a Mad-house had broke loose; and before they went to Bed, the Musicians never failed to heighten their Mirth with all Manner of wanton Tunes: And these *Orgia*, as they may be termed, lasted till One or Two in the Morning, with the most indecent Levity; and, what is worse, the Saviour's precious Wounds are made a Veil for these dissolute Practices, which he cannot behold without Abhorrence and Astonishment. Yet this was I to hear, and if I offered to find Fault I was so hooted and railed at, that I was obliged to suppress my Dislike, and recommended it to the Lord; fully purposing, however, at the Count's Return to talk the Matter over with him, and hear how he relished such frantic wicked Doings; he had been away from *April*, and it was

Can any Christian patiently hear such detestable Positions, surely Severities against the Preachers of these Abominations cannot be accounted cruel; the Welfare of Souls seems to require at any Rate the Suppression of these infernal Seducers.

November

November before he came back; in the mean Time Illuminations were not wanting on their Birth-days, with such an Increase of Wantonness as drew from me Sighs and Tears beyond Number, to see and hear the precious Name, Blood, and Wounds, of the holy Lamb, made a Cloak for all Manner of Licentiousness.

The above-mentioned Soldier, *Christian Winicke*, was Overseer of the Chambers, and from a Veneration to God, and his revealed Word, could not refrain from declaring against these Disorders, and in Writing, protested against their Manner of living; but this only drew upon him such virulent Abuses and outrageous Treatment, that it moved Pity to hear him tell of them. This sympathising Man often used to withdraw into the Wood, and throwing himself on the Ground, weep over the Wantonness of their Lives, and that he must see and hear it. There were also some others of the People to whom such Things were a Burden; saying, with heart-felt Sighs, *What will be the End of such Living!* There was at *Marienborn* an old Man, a Separatist, Gardener * to the former Count, who had left him a House, during Life, an honest conscientious Man, whose Name was *Paul*; and here I often used to repair for Quietness from the Tumults and Riotings at the Brotherhood's House: and this they looked upon with an evil Eye.

The Count and his Retinue being arrived from *England*, Preparations were made for the Eucharist, and the Count having created his Son El-

* This Gardener is still living, and can and will attest the Truth of all this, having constantly lived at *Marienborn* since the Extinction of the Branch of the Counts of *Ysenburgh Marienborn*, 1725.

der over the unmarried Brothers at *Marienborn*, he convened the Brothers, to discourse to them, and know how every one was disposed towards the Lord's Supper †. I was summoned among the rest, and, upon my appearing, he asked me, "Whether I would make one at the Communion;" to which I peremptorily answered 'No.' And, upon his saying, "Wherefore?" I replied, "That I would first have a Word with his Father;" he returned, "I know whereabouts you are, you'd accuse the Brethren to my Father. I absolutely charge you not to offer to speak to my Father." 'But I will,' said I. "My Father," answered he, "is too much taken up to talk with you, and I'll prevent your coming to the Speech of him. Then I'll write said I; I lay my Commands on you to the contrary said he, and if you do I'll take Care the Letter shall not come to Hand; besides, I understand you are frequent in your Visits to the old Separatist; let me hear no more of your going thither, it must not be." Hereupon, I said, 'Hark ye, *Christel* ‡, neither yourself, nor any Man living in the World, shall lay such a Command upon me;' "Neither shall you converse with *Sieberberg*." || --- 'I reject this Order also.' --- "I am sorry to see that you are no humbled Sinner, and so void of Respect to the Eldership." I replied, 'It was true, exercised in such a Manner,' and withdrew. Afterwards the

† The Meaning hereof is to prepare the Fraternity for receiving the Lord's Supper.

‡ His Name is *Christian Renatus*, but how far he is from being a Man of his Name appears from this Account of his Behaviour.

|| This *Sieberberg*, also, could not bear with their wicked Practices, for which, at length, he had the Honour of being expelled.

Brethren went in, whom he charged not to hold any Conversation with *Andrew*, but their Answer also was, That they would not receive any such Command. Hereupon *Cbristel* flew in a Flame, and said, *It is too plain that old Andrew has seduced you*; adding, *that he looked upon Andrew to be a Rogue, a Deceiver, a Sharper*; this was also over-heard by several Brethren who were standing at the Door *.

After this I went to *Jonab Paul Weite*, he having daily Business with the Count; I promised myself that he would speak a Word for me, and related to him all *Cbristel* had said; But after I had gone through all which I proposed to have represented to the Count, *Paul* said to me, That he had attended to all my Complaint of the Brethren, and he would now declare what he thought of me, namely, That I was a very serious, regular, and pious Man, but likewise an Enemy to the Saviour; adding, that *Cbristel*, and all the Brethren of whom I made such loud Complaints, were better than me, and that all the Blame lay upon myself. I answered, that since he had told me what he thought of me, I would also let him know my Thoughts of such *Labourers*, which was that they

* These Brethren which stood at the Door were also to be examined by these Elders concerning the Communion; but what must have been their Thoughts to hear their Elder, an irreproachable Brother, an old Man turned of sixty, thus abused and vilified? What a Preparation was here for the Communion? How does this correspond with the Words of Christ? *Matt. v. 22 to 26.* or with those of *St. Paul?* *1 Tim. v. 1.* or with those of *Moses?* *Lev. xix. 32.* Such a hot-headed imperious young Fellow is made an Elder, and appointed Director over those who were already become Men in Christ. Accordingly this hopeful Elder vindicates Licentiousness, endeavours to hush it up, and rails and storms with the most virulent Rancour. If these are not the Devil's Doings, what are?

deserved to be whipped out of the Country like so many common Whores.

This put me upon writing a Letter to the Count himself, for hitherto I could not believe that his Principles were near so abominable, as afterwards to my very sensible Affliction in Soul and Body I found them, for I was desirous of knowing positively and plainly from himself what he thought of the aforementioned Life and Behaviour. I had lived two Summers by myself in a little Lodge in a Garden to which they were pleased to give the Name of *Andrewsburg*, and the Count himself directed his Answer to my Letter in this ludicrous Manner.

To Brother Andrew Frey, Lord of Andrewsburgh.*

The Contents of it, as far as I remember, were to this Purpose.

Dearly beloved little Brother,

“ I cannot but be displeased that Matters went
 “ so amiss as I am informed; you by your small
 “ and great Errors || having caused great Uneasiness
 “ to the Brethren, which has alienated their Re-
 “ spect from you: but no one is more offended
 “ than myself, because I cannot act in Concert

* The Count's known ironical Faculty will have a flirt at this serious Brother, though the Levity of his Brethren was what laid so near to his Heart.

|| Here the honest Brother is the Criminal, and those Sons of Riot whose Ways gave him such Offence are justified by the Count, and their Enormities dignified with the Name of *Good*, which argues him to be not a whit better than the rest of his Herd, rather much worse, being the tainted Spring from whence issue their abominable Doctrines and Institutes.

with

“ with you, and find you fall very short of the
 “ Surname we had conferred on you of *An-*
 “ *drew the Great* *. We are no Baptists feed-
 “ ing People with legal Coercions, though at
 “ the same time they are without regenerate
 “ Hearts †. *A Bear may be taught to Dance, yet*
 “ *still remains a Bear ‡.*” The close of this apos-
 tolic Letter runs thus: “ I have read an old Fa-
 “ ble ||, that there was a Gentleman who had a
 “ playful Whelp which used to leap up into his
 “ Lap and lick his Hand; and that the Ass see-
 “ ing this, thought if such Tricks were the way
 “ to Favour, I’ll not be behind Hand; and ac-
 “ cordingly running up to his Master, throws his
 “ Fore-legs over his Shoulders and lashes him a-

* How this hypocritical Banterer rallies the good old Man! his misplaced Jest is no less a Vexation to him than those wicked Ranters which occasioned him so much Affliction.

† That the Baptists are far more regular and upright in their Lives and Conversations than the *Herrnbuters*, every impartial Person must acknowledge. The *Herrnhutish Cross-air Calves* have indeed shaken off the Law, but without any Renewal of Heart, living in a manner not at all becoming the Gospel, like Naturalists and Atheists, and what is most execrable, veiling their Abominations with the precious Name, Wounds and Blood of the Holy Jesus.

‡ This Comparison fits the *Herrnbuter* much better than the Baptist; for after all the Constraint and Labour of the *Herrnbuters* to seem Friendly and Affectionate, they still continue Bears; that is savage, void of Love, and full of Rage against all who take Exception at their wicked Ways, and will not own them to be right in every thing.

|| Count Zinzendorf is a professed reader of futile Fable-Books, it being his Custom when fatigued by his other Labours, and that he can’t Sleep, to have recourse to a French Book of Fables, *forsooth to lull his Mind into a gentle Repose till he fall asleep.* An odd kind of an Opiate for such a luminous Angel of the Church. If he had not said so, no Body would have imagined it.

“ cross

“ cross the Face with his Tail ; but he was paid
 “ home for his mistaken Familiarity.”

This gave me a more remarkable Insight into the Angel of the Community of *Philadelphia*, as he permits himself to be called.

As I was not ignorant before that such who could not come into and extol every particular Transaction in the Community, were looked upon as so many Oxen under the Yoke ; and that being so far my Case, that instead of praising I openly complained, this Fable of the As's gave me to understand what I had to expect ; but to avoid it, I determined to leave the Community, yet without making a Secret of it, openly declaring that I would soon be in readiness for my Journey ; the Conference-Elders hearing of it, sent *David Nitschman* to me, who began with telling me they had heard that I could not away with the Brethren's manner of living, and on that Account was upon leaving the Community ; that I must not harbour any such Thoughts ; that it was a great Grief to the Elders of the Conference, that the Brethren had carried themselves indiscreetly towards me, but that Care should be taken to remove all Cause of future Complaint ; I answered, were I such a one as they called me, they must be very glad to be rid of me, but if I was otherwise, they must be Liars and Slanderers*, so that for the future, I can place no Confidence in any of them ; and that he might go back and tell them my very Words. He did so, and was with me in the Evening no less than three Times being sent by the Conferences, as he said, out of their tender

* The Conclusion is Logical, one or t'other must be true ; the Charge was just or the Accusers Liars.

Affection ;

Affection; but I stood to my Purpose, and knowing their Practises turned the deaf Ear to all his smooth Words. After this the Count's Son-in-law *John Langgut*, whom they stiled *Von Watteville*, was sent to me, who also gave me a great many soothing Words, and asked me, how I could entertain a thought of leaving the Lamb's People; I answered, mind, *John*, you have known me ever since my being in *Germany*, and I have both in Word and Writing declared to you my Faith and the disposition of my Heart; now, since Brother *Lewis* accuses me of having caused Uneasiness among the Brethren by my great and small Errors of all Sorts, prithee tell me but one or two of these great Errors, I do not require a general List, knowing that you have read the Letter itself or have heard it read. He said he had read it. Now, tell me replied I, where lie my Errors? He said I don't know. I returned, that won't do, for betwixt *Lewis* and you, what one knows the other knows. He then declared; in good Truth, I know nothing amiss of you; what I have heard is, that in the time of their long Absence the Brethren grew Wanton, and that you checked them for it and laid before them the Wickedness of their doings from Scripture*, which they could not bear. How, replied I, is it then an Error to reprove such Abominations from Scripture; this is Christianity which I never dreamed of, and I assure you it will never di-

* A Conference - Brother by Name *David Nitschman* the *Carpenter*, which implies a *Bishop*, had been sent to dissuade him by fair Speeches from going away; he was succeeded by another cajoling Tempter; the Result whereof is, that to oppose the licentious Life of the Brethren from Scripture is an unpardonable Offence among them.

gest with me. After this they sent to me the old Baron, *Wotteville*, to whom I was very well known; he spoke to me in this manner; Dear Brother, I have heard that you are leaving the Community, and when I was informed how they had behaved towards you, I reflected within myself, had the Brethren used me as they have Brother *Andrew* what Course would I take. He did not shew the least Displeasure at my Design, nor offered a single Word to put other Thoughts into my Head; but that since such was my Resolution, he advised me not to travel in the Winter, but stay till Spring, and that by that Time things might take a more agreeable Turn, (this was about New-years-tide, and the Weather something severe) adding, that he would stand my Friend, and that I should have a handsom Chamber to myself in the Count's new House at *Herrnbaag**, and be treated kindly in every respect, which, he owned, had not hitherto been the Case. But I was not to be moved from my well-grounded Resolution.

After the old Count, *Joseph Muller* † likewise came to me and harped upon the same String, telling me, that I should go with him to *Herrnbaag*; that I might be nearer for him to take care of me; and further, that it was matter of great Joy to some of the most eminent Labourers at that Place, that any Steps had been taken against that Dissoluteness and Irregularity, which they

* This House was built by Contributions raised by the Count under pretence of Alms.

† This is the fourth Instrument of their Machinations, and very industrious to draw into their Toils all he can; in which by a well acted Mildness and Devotion, he has but too much Success.

had

had long lamented ||, that the Count being from home they had patiently born with it, but would now have it before the Conferences, which will not turn to the Credit of those who were the Ring-leaders. Hereupon I altered my Mind, to stay till Spring and see whether Matters would mend; I also was sent to *Herrnbaag*, where indeed I was accommodated with a handsom Room to myself in the Count's new House, and met with the kindest Treatment, not only from *Joseph Muller*, but from a *Father of the Children* who had Directions to use me *better than I desired*.

This Representation was made in the Conferences, that the younger People had run into a disorderly revelling way of Living, whereby many had been offended; but this touching several of the *Labourers*, and more especially Count *Christel*, as the Head of them, who notwithstanding had by his Father been nominated Elder over the unmarried Brethren, and it being further manifest that they are governed by Self-will and Self-love, the drift of all this was no other than to clear his Son, together with his Fellow-labourers and Playfellows who were of his own chusing: Besides, the Count gave an artful Turn to these Idolatries, extolling and establishing them, as if it were a most terrible Blasphemy for any one to take upon him to censure the Lamb's *Wound-worms*, when they so positively rowl themselves in the Wounds, and break

|| Why then have not the eminent Labourers at *Herrnbaag*, also opposed such Licentiousness and Profanity? Why? but because Slaves to the Count, they dare not open their Lips. *Martin Dober* a *Co-episcopus* took the Liberty to intimate his Dissatisfaction at some Things; and how was it received? He was stripped of all his Dignities, and I myself have seen him with a Pail going to fetch Water; he died not long after, and it is supposed, of mere Disquietude and Grief.

out

out into Joy and Merriment that they have taken up their Abode in the dear Lamb's Wounds; as for those deceitful legal Precisians, with their Heads full of devout and *biblist* Lumber, who dare to carp at the Mirth of the *Justified-Sinner-community*, they were no other than down-right Agents and Tools of the Devil, Candidates of Hell. That the Lamb's Community had never suffered more from any thing than these hypocritical Visionaries with their Bible-trumpetry*.

This medley of Invectives against the Bible-professors, and of their Anti-christian Reveries, fully convinced me with what a set of Folks I had to do; I was then at no loss to understand what I had often heard, that a Person after being excommunicated by them, was in danger of dying suddenly; and had I not been preserved by a higher Power in whom I put my Trust, never had I seen *Pensilvania* again: but after such an ex-

* Who does not feel a mixture of Grief and Astonishment at the abominable Corruption of Christianity which that Arch-seducer, Count Zinzendorf, is disseminating. The Revels and Dissoluteness of the younger sort of his Disciples, with him are only Flights of devout Mirth, joyously rowling themselves in the dear Saviour's Wounds; but he flatly damns the Devout and Sanctified, who by virtue of their *Biblist Trumpetry*, take upon themselves to carp at the Festivities of the *Freed-sinner-flock*; to these he can afford no better Names than *Agents and Tools of the Devil, Candidates for Hell*; Names much more suitable to that Wretch who propagates Naturalism and Atheism, who would extirpate all Fear of God, all Virtue, and all Holiness, who tramples the Bible under Foot, and in a word, would undermine and destroy every Ground and Article of Christianity. It is high time Measures were taken to oppose the spreading of this Soul-destroying Infection, to crush its Malignity, before it commits any further Ravages, which must be the Consequence if its present Increase; especially should it attain to that Independency at which it is so hastily driving.

petimental

perimental Knowledge of the infernal Practices of this School of Satan; I was enabled by divine Assistance to bear up against it, and disregard the Tempests which rose against me on every Side.

And thus it was that from the Grace of my God I derived *that Greatness* which kept me from the servile Ductility which the Count expected in me: for I had experienced the School of Satan with all its Cavillings, lying Powers and bloody Dispositions, of which *David* complains, *Psal. cxix 6. The Bands of the wicked have robbed me. ver. 78. Let the Proud be ashamed, for they dealt perversely with me without a Cause. ver. 87. They had almost consumed me upon Earth; but I forsook not thy Precepts, in spight of all their Craft.*

With what unchristian Rancour does the Count rail at pious Souls; and how indulgently does he speak to those infatuated Creatures who offer up themselves to Idols, in all manner of Revelling and Wantonness, as Signs of their lively Sense of the Saviour's precious Wounds and reconciling Death on the Cross. For thus the Count addresses his joyous Disciples. *Do not suffer yourselves to be molested in your Merriments, provided that they who are not yet entirely gotten into the Wounds shall not presume to mimic those who are thoroughly Drunken.* He has also condescended to make Songs for them.

They of a volatile Spirit who love an unbounded Range, sing *,

What makes the Cross-air-bird.

that for others who are as wanton as a Calf, begins with,

* See a Collection of *Moravian Hymns* published by Mr. Wesley; and printed for Mr. Lewis in *Pater-noster-Row*.

What

What makes the Cross-air-calf.

Even they who in their Filthiness of their Disposition resemble Swine, are also not without their Lay——

What makes the Cross-air-pig.

and for those who, affecting to make themselves agreeable, mimick every Thing, there is the ——

What makes a Cross-air-ape, &c.

Now these Songs sung in such Tempers are an unparalell'd Rdicule of the Cross, and Sufferings of the Lamb of God. How dare these Birds, Calves, Apes and Swine, sing of the Cross, Blood and Wounds of the Lamb? Their itching Minds being highly entertained with the chanting forth of these Verses, the *great Labourers* who themselves formerly disapproved of this revelling Life, now recall themselves, and say : we had not a plenitude of Light, but now we manifestly perceived that a remarkable Blessing results from it to the Hall *.

The Baron *Von Watteville* paying me a second Visit, and asking me whether I was satisfied, or wanted any thing, and to let him know if he could serve me in any thing, that it would be a great Pleasure to him to see me spend the Remainder of my Days in good Humour and Chearfulness with the Community. I told him, that would hardly be; and why so, said he, —— in whom of all the Community can I place any Confidence after being so reviled by them, and by none more than Brother *Lewis*, who

* Here one sees that these great Labourers at *Herrnbaag*, are for Merriments no less than the Count, the Cross-air-bird, Calf, Ape and Swine; and that their Doctrine is the School of Satan; and if ever any good Word is heard from them, Hypocrisy and Fallacy is at the Bottom.

has charged me with so many Errors of all Kinds; if I deserved their Reproaches, the sooner they were rid of me the better, and if I did not, they were not fit Persons for me to associate with. 'Oh! said he, You must not construe *Lewis's* Words so harshly; he sometimes shoots his Bolt before he thinks, and it is not always that his Tongue and Heart go together; his Mind is incumbered with such a variety of Things, that it is often too much confused to recollect any thing; after being closely taken up till Two in the Morning, and excessively fatigued, yet unable to sleep, he takes a *French Story-Book* * to compose his Mind, till he drops asleep over it.' To this my Answer was, 'If this be his Business, he speaks nothing from the true Unction, nor is he moved by the Holy Ghost, so that I cannot bear the Thoughts, that in my old Age, I should put my Soul under such a Director;' Upon this he left me. This *Wotteville* is the Count's first Counsellor and most trusty Confident, and by the joint Abilities of these two Personages, was the first Community instituted.

From this Time, whenever I came into the Hall, I was sure to have my Ears dinned with these new-fangled Rhymes, the Burden of which was (and said to be taught by the Saviour to his People) that all they have to do is to bed and board in the Saviour's Wounds, and roll themselves in them, and to rejoice with Songs and Dances, without minding the Precisians and Visionaries. Their first Resentment against those who animadverted

* *Don Quixote* is one of his favourite Books; that and some of the like Stamp this seraphic Preacher reads with wonderful Delight.

upon their Revellings and Idolatries, shewed itself in their distorted Mouths, bellowing infernal Rancour at all who made any Profession of Self-Denial or Discipline, Virtue or Godliness, Prayer, or Watchfulness; and this was accompanied with Invectives and *magical* Cruelties, which threw me into extreme Anguish, Terrors, and Tremblings; for, having been the first of their Opponents, all the Shafts of antichristian Revenge were levelled at me. Had I been taken off by a sudden Death, how would they have exulted and triumphed at it? but through the divine Mercy I have been hitherto preserved, for which I will praise God in Time and Eternity; and in the mean Time have acquired such Knowledge that I can give a tolerable Description of this pretty Child, and call it by its right Name. During my Stay in *Germany*, I often thought of the seven Conferences at *Pbilda-delpbia*, casting Lots in Order to find out a quaint Appellation for the seventh Day, and what should it be at last but *a Device of Satan*. But this I take the Liberty to write, without the Authority of any of their Lots or Tickets.

I now come to that grievous Charge against me in *Joseph Muller's* Letter; namely, that my Departure from the Community has caused him a very heavy Affliction, yet not so much my Departure, as that, after being so long with the Community, I should not have a true Knowledge of them; but as some Specimen of my Knowledge of the Community; I divide them into three principal Classes, and these have their Degrees: the supreme and chief Class I account those frolicksom, revelling, and thoroughly *natural* People, who have broke asunder all Bonds of all Kinds, shaken off the Yoke, and deserted from all
God;

Godliness and Discipline, renouncing the Instructions of the Spirit of Grace, and setting up their own Intellects above the Counsel and Wisdom of the Holy Trinity, as at the beginning of the World, and have made to themselves a false Freedom, giving a full Swing to their Desires and Appetites, and covering all their Fallacies and Sensualities with the Wounds and Sufferings of Christ.

The *second Class* are those spirited and wanton *Cross-worms*, as they call themselves, whom we see with all possible Alacrity striving to come up to the *Naturalism* and lawless Privileges of the first Class.

The *third Class* sees the aforementioned Classes with sorrowful Hearts, as unable to reconcile this merry, pleasurable and genteel living with the Doctrine and Lives of Christ and his Apostles; and therefore cannot join in the Entertainments of the Naturalists; and if any presume to signify the Cause of his Disquietude, this is a capital Offence, and such Persons are sure to be abused and despised as dead and insensible Creatures, ignorant of the Saviour, and troublesom to the Community: and these make no small Part of the Community, often vexing themselves with the unrighteous Ways of the others, but they bow under the Power of Delusion, and are held in the Captivity of a Kind of *magical* Darknefs, that few of them dare open their Mouths; and thus whilst Prayer and Reading the Scriptures are talked of so contemptuously, and the Power of the Devil sets in with such impious Discourse, the poor Souls, by these spiritual Sharpers, are robbed of all their former Freedom, their gracious Convictions and Evidences; and all they get for it, is an idolatrous sensual Doctrine of

a Wound-Image, which can neither deliver nor instruct, of no Use or Benefit, a Ridicule to all godly Truth, and to all real Followers and Witnesses of Christ Jesus; and this I speak from a melancholy Experience, having frequently at the Conferences seen in the *Heads* who are the noted Image-painters, and who have not only the Wound-Image in the Imagination, but likewise have made the outward Image of the Saviour, of waxed Linnen, which is placed in the Midst of them, as an Emblem of the Saviour's Presence *. But notwithstanding their imaginary external Images, they are often casting Lots, and consult the Saviour with Laughing and Drolling, and if the Lot answers *Yes* when they would have it so, no *Merry-Andrew* is fuller of Tricks and Gesticulations to gull the By-standers of their Pence; but upon any specious Objection from one of the leading Labourers, the Lot is cast again, and so repeatedly; and I have never seen nor heard any Person offering to object against the waxed Linnen or the ideal Image; so free and uncontrouled was Self-will in all their Actings. They of the third Class are indeed most heartily to be pitied, and the more, as being generally mean poor People, exposed to the Rebuffs and Insults of their betters; who, instead of tenderly sympathising with them, and relieving them, are bloated with Self-conceit, and oppress all who do not dance to their Fiddle.

I have noticed that four of the capital Labourers have made Declaration of their Confession of

* In the Conference-Hall the chief Labourers sit round a large Table: at the upper End is an empty Elbow Chair, in which is placed a painted Image of the Saviour. Thus their Hearts being void of all true Doctrine and good Morals, they fill their Imaginations with Puppets.

Faith; the first whose Name is *Rubusch*, said at a Love-Feast, *All Piety, all godly Practices, all holy Living, are meer Snares of the Devil.* Another Time at a *Quarter of an Hour's* Meeting of the Brethren, he delivered himself thus: *Matters must be brought to such a Pass, that there be no further Talk of any Thing than Wounds, Wounds, Wounds; every Thing else, how scriptural and godly soever, must be spit upon and trampled under Foot.* The second, *Vieroth* by Name, publicly said in a Sermon at the Castle-Church of *Marienborn.* *The Devil has no greater Joy than to draw in any who have had some Experience of the Saviour's Grace, and hold them fast in doing, forbearing, shalling and willing, in Self-tryal, Self-observance, and Watchfulness.*

Callie, the third, said, in an Evening *Quarter of an Hour's* Meeting; *When any one gives himself to meditate on the Bible, it is a sure Sign that he never had the least Spark of Grace in his Heart; the Bible being such a nauseous Thing as to set one a spewing upon it, so far from being worth employing one's Reflections.* The fourth is no less a Person than the Count himself, who at a *Quarter of an Hour's* Meeting of the unmarried Brethren in the Hall, expressed himself to the following Purpose;

A Brother who has once experienced the Saviour's Grace in his Heart, need not give himself any further Care or Concern about any Thing, has nothing to do with trying and examining, but to rejoice as a natural Sinner. Nor is this an Inadvertency or Reverie of a few Individuals; 'tis no more than what is their general Doctrine and Practice: And I cannot but account him a Trumpet of Satan, a Traitor to Grace, preaching, that we are no longer to will, to work, to try, to con-

sider, and watch over ourselves. Now I would fain see any Person who, with a thorough Knowledge of such People, will tell me any one Point which the Apostles of Christ make to be the Mark of a false Apostle, which does not perfectly fit the Community ; for as to St. *Paul's* calling the false Apostles ravenous Wolves, how this squares with them, I can prove from our three first Conferences in *Pensilvania*, where it is declared, that they have nothing in View but the general Good of all Parties, and that all they require of any Man is, that we entirely rely for our Salvation on Jesus, and his Death and Merit, living in Unity and godly Kindness to each other ; and as for the rest leaving every Man in the quiet Possession of his Opinion. Is there the least Vestige remaining of any such Thing ? Is there not, on the contrary, all the Rage and Ferocity of a Wolf which has crept into a Sheepfold, tearing the poor Sheep to Pieces, and separating one Brother from another, Children from their Parents†, contrary to God's Injunctions and their own declared Promises.

The Apostles accuse the false Apostles of measuring themselves; this may well be said of these People, but they are most iniquitous Measurers; another Charge which the Apostles bring against them is of their commendatory Letters ; now the World has not a Set of People who deal so much in commendatory Letters, but with a wretched Mixture of Falsities ||. Further, a Mark of a false Apostle is, that they could not endure sound Doc-

† It is their common Practice to seduce Children away from their Parents ; as the Count did *Kieffer Mende's* Daughter, whom he carried off to *Germany*.

|| On Birth-days these Panegyrics are openly read, in Order to decoy more Souls.

trine, and what Account these People make of the Bible is notorious; indeed they would fain wipe off this Asperſion, and ſay they daily read ſome Verſes of the Bible in their Sortileges and *Lamb's-text*, and in their Diſcourſes of the Saviour. I allow it; but the glaring Sophiſtications of their Verſes ſhew them to have departed from the true godly Meaning, to follow the Deluſions of their depraved Inclinations; and what an Evil is this in the Sight of God? It immediately carries my Thoughts to *Iſaiah lxvi*, ver. 3. *He that killeth an Ox, is as if he ſlew a Man: He that ſacrificeth a Lamb, as if he cut off a Dog's Neck: He that offereth an Oblation, as if he offered Swine's Blood: He that burneth Incenſe, as if he bleſſed an Idol.* Obſerve wherefore: *They have choſen their own Ways, and their Soul delighteth in their Abominations;* and I myſelf have been an Eye and Ear Witneſs of ſuch Abominations in their futile Sports; ſome of the Labourers and the young Count himſelf trying Maſteries at verſifying, which was attended with frequent Burſts of Laughter, and ſcandalous Abuſes of the Name of the dear Lamb ſlain for Sin, whoſe true Followers are turned from Vanity to Holineſs, and made Kings and Prieſts unto God; and they who are raiſed to this Dignity dare not appear before the Lord with the ſtrange Fire of Self-love, for whiſt the Mind can delight in its own Fancies and Working, it is averſe to, it ſpurns at all divine Manifeltations and ſcriptural Truths; a Complacency in Images of our own making is irreconcilable with any Reliſh for the Word of God.

What ſays the Angel to the Prophet *Daniel*, foretelling the Coming of *Antiochus* and his Preſumption; *He ſhall cauſe the Oblation and the Sacrifice to ceaſe, and ſet up the Abomination of Deſolation*

tion in its Place. 1 *Dan.* ix. 27. And although this partly received its Accomplishment in the Destruction of *Jerusalem*, yet the Spirit says, *That it is determined that he shall make it desolate, even until the Consummation*; accordingly Satan has, till now, found Means to keep up a Synagogue amongst the true Members of Christ, in that Delight which many take in their own Workings, which the abovementioned Prophet terms Abomination. When one must see and hear so much of carnal Schemes and Contrivances to the rooting out of all Mention of, and Regard for the Bible and its sacred Truths; when one sees every Thing borne down by the Torrent of Self-devices; who can forbear figuring to one's self that here is the very Spirit spoken of by *St. Paul*, 2 *Thess.* ii, 4. *Who opposeth and exalteth himself against all that is called God*, or at least that this is one of his Seminaries.

The Brethren of *Bethlehem* having accused me of cursing them, I shall clear up this heinous Imputation: *Christopher Baufs* had extolled the Community, as the most irreprehensible Set of Persons he knew. I said, 'I knew the contrary.' It is written, in *St. Peter*, *they sport themselves with their own deceivings, while they feast with you*; yet whatever the Count and his Lady have a Fancy for, cost what it will, it must be procured without Delay; what say you to this single Instance? The Countess within these four Years, since my being in *Germany*, has had no less than three Coaches: The first new at *Herrnbüt*; the second, which cost no small Sum, being lined with red Velvet, and set off with brass Nails, she brought from *Holland*. The third, made at *Marienborn*, is lined with blue flowered Velvet, and curiously ornamented with brass Nails,

and

and Gilding, besides six young Horses, fit for such a fine Vehicle ; two Sets of Horses were brought from *Holstein*, the first, not being to her Ladyship's Taste, she turn'd off ; and all this Parade is from the Alms and Labour of the Poor. Is not this *sporting, is not this deceiving* * ? The Count has his particular Coach, in which *Anne Nitschmannin* is his constant Companion ; the Children also must have their separate Coaches, and several rich People among them have theirs ; so that, upon a Journey, one would have taken it to be nothing less than the Train of some Commander in Chief setting out for the Army, Now the Question is, how must such a Life appear in the Sight of God ? What Affinity has it with the poor Life of Christ and his Apostles ? Is the crucified precious Saviour, who had not so much as where to lay his Head, honoured by it ? Or is it not rather an Insult and Mockery upon him ? What can one think when those who would be thought the peculiar People of Christ, are seen riding post with such an Equipage of Coaches and Horses ? And the Attendance must be answerable : Now these Things cannot be done without excessive Charges, and all comes out of the Alms-Money ; this is the Ostentation, the Riot, against which the Apostle inveighs, and gives no softer Appellation to those that live so, than of *accursed Children*. Now for

* The Author does not in the least amplify in his Account of the Coaches and Horses ; the whole is a known Truth. The Brothers who are of the secret Bands, and close with the *Zinzendorfian* Plan, also cut a Figure, and revel with the *Saviour's* Chest-Money, and the Substance of other People. They who were lately Dyers, Carpenters, and Weavers, now are seen to swagger in Velvet, and the finest *English* Cloth, with curious *English* Watches, and Snuff-boxes, without following any Trade or doing any Work whatever ; a Gang of idle Cormorants.

remind-

reminding them of their Danger by the Words of an Apostle, the Cry is, that I *curſed* them; how forced the Inference let any one judge. The falſe Apoſtles are further taxed “with alluring, through ſwelling Words of Vanity, to the “*Luſts of the Fleſh, and much Wantonneſs;*” this is likewise manifeſt in the Society: It is not only once that I have heard at a Conference, and in the Preſence of a great Number of Men and Women, both unmarried Brothers and Siſters, hold forth very fluently in Praise of the Luſts of the *Fleſh, as a reviving Baſam to the Heart* †. The Apoſtle further ſays, “they promiſe others “Liberty, and they themſelves are the Servants of “Corruption; and this is fully verified in them.” I having heard too many of them ſay, when a Brother has experienced any Grace in his Heart, and believes in the Wounds, though afterwards he may do ſuch Things as in the Eye of the World are Sin, yet the Saviour accounts them no Sin ſo as to be offended ‡; beſides, it is not all that a Man makes to be Sin, which is Sin. This was the Grounds on which I advanced, that I held them to be no better than *the falſe regenerate in Oly*; hence the reſentful Complaint againſt me in *Joſeph Muller’s* Letter to his Wife’s Relations.

† The Spirit of the *Evites* daily gains Ground among them; ſome Traces of it had been perceived, but it is now notorious, though their Doctrines does not expreſſly declare for the *Communitas Corporum*.

‡ This alone muſt convince all Chriſtians of the Corruption of this Sect, and what Kind of a Saviour they have figured to themſelves. In the plain Opinion of the World, every Tranſgreſſion of the Law of God is Sin; but with theſe People it is otherwiſe.

I must not entirely omit the Agreement and Similarity there is betwixt the *Herrnbuters* and the *Seventh-Day-Men*, as they are called, tho' they called that Observance an Invention of the Devil. *Joseph Muller* and I once went to see *Conrard Beissel* in *Epbrata*; he received us very kindly: Amidst our Conversation *Conrard* said to me, I will tell you my Thoughts of you. I look upon you to be a Man of much experimental heartfelt Grace, which had frequently given him a great deal of Joy; but that as for feeling of Grace, he accounted it no more than as a Blossom upon a Tree, which indeed is something pretty to look at, but it must fall off and be destroyed before any Fruit can be expected: Further, a young Woman in perfect Health and of a good Constitution, is not in a way of becoming fruitful, till she gives up herself and all she has to the Will of a Husband; and that it was so with me, *if I did not divest myself of all my pretty Things, and submit to the Church as to a Husband, whom the Lord has provided and has owned for true and blessed, I could not bring forth any Fruit in the Household of God.* Such Expostulations, and these seasoned with bitter Complaints, was I, and others in my way of thinking, obliged to hear; they often saying, that antient and long enlightned Persons held it to be next to an Impossibility to part with those fine Things to which one had been so long habituated to, and placed such a high Value on; and yet unless they threw away every filthy Rag, and prostrated themselves naked at the Feet of the Lamb's People, they were incapable of the real Blessings of the Community, nor could be by the Community employed to any good Purpose; and till such People could bring themselves to this, they were but a dead Weight to the
Communi-

Community. Now I having often heard such Speeches, there is no room for any just Offence if I account them to be an execrable Set of People; and for my Part, never will I give up those Things which I have received from Grace, for any Exchange offered me by these People, the Unrighteousness of whose Ways are known to me of old; but I have caused them much Trouble, several Brethren having urged me that I should bow myself before the Community; allow me to say, that the bowing they require, I hold would be bowing myself towards Hell. They are harder put to it with me it seems, than with *Spangenberg* when he left the Community; and the Count himself told me how *Spangenberg* was managed: He made some Objections against the Community in Things to which he could not conform; and upon perceiving his *Pensylvanian* Fanaticism, they signified to him it was not the Community's Practice to give their Attention to chimerical brain-sick Men, but leave them to run on till they break their Heads, and so become sober and tractable.

Thus was the good *Spangenberg* for that Time dismissed. Unquestionably he had suffered not a little from their Power of Delusion to which he was a Stranger, till he grew tired with the ill Treatment he received from the Labourers; at last he gave fair Words and kept in with the Community, and begged their Prayers to the Saviour that he might be enlightned and confirmed in what he was to believe. This I had from the Count's own Mouth; and now we see poor *Spangenberg* again brought under, and against his former Declaration, singing the Catches of the Community, yet he was not in the least trusted by them;

them; and to rivet his Subjection, they further matched him with a sly old Woman, || to draw him off entirely from his Holiness and Pietism, as they call it, to the *Life of Nature*, that he might be qualified to bear an Office, and with soothing Words bring over to their Servitude, Soul and Body, Substance and all, such as had felt the Calls and Motions of Grace to Holiness and Salvation. My former Neighbour *H. A.* * likewise having laid his Head in their Lap, has been honoured with the Dignity of a Beadle over this enthralled People, and is so active in his Office, that by Appearance, he is more a Child of Hell than ever; for now he must lye after Liars, dissemble after Dissemblers, and speak after Deceivers; and to crown all, he must spare no Pains to wrest the Truth into Falshood. Behold the *Ordination* of these People! Christ says, *I am the Door through which the Sheep enter; whoever enters not by this Door, but climbeth up another Way, is a Thief and a Murderer.* The Apostles had no human Ordination, nor sought to shelter themselves under it, following only that Spirit which was able and willing to lead them into all Truth, but these People, with a thievish Intention, ordain themselves.

I am aware that most People upon reading this Account will be apt to say this must be Prejudice, they can never be so bad as they are here set out to be; and very far I am from being offended at the Charge, for I myself before I had got my

|| Her Name is *Innigin*, from *Dresden*, where she had been married, and her Daughter eloped from her Husband, and turned common Prostitute.

* *Henry Antes* of *Pensylvania*,

dear-

dear-bought Knowledge of them, could not have given Credit to it, even from the Mouths of my very best Friends.* Yet let me beg of every one who is not willing to be deceived, to compare the Doctrine and Lives of these People, with the Doctrine and Lives of Christ and his Apostles. Christ after his Resurrection, *when his Wounds were still recent*, § bid his Disciples teach all Nations to observe all that he had commanded them; and before, whilst he was daily conversant with them, he had positively declared to them: *Whoever will be my Disciple, let him deny himself, and daily take up his Cross and follow me*; but these People have found out a Way, to speak comparatively, after the manner of laying out the Roads in *Pensylvania*, by which all Hills, Fens, Lakes, and difficult Places are avoided; a Way which turns off from the straight narrow Way, from the poor Life of Christ and his Apostles, from the

* This was the Case of great Numbers, so that at his first setting out, they would freely upon Occasion have laid down their Lives for Count *Zinzendorf*, nothing then appearing but the Sheep's snowy Wool, every part of the shaggy Wolf was conceal'd; poor well-meaning Souls, now they say with a Sigh, *Who would have thought it*; it indeed comes home to them; well may they cry out, when such Poison could lurk under a fair Outside.

§. The devilish Artifice of the *Zinzendorfsians* is, that they will not allow of their Lives to be brought to the Test of the Doctrine and Life of Christ and his Apostles in the holy Scriptures; they undermine the Divinity of them, decry their Authority, and account them as Dung fit to create Loathsomeness, rather than deserving to be meditated on. What could the rankest Atheist say more?

This Imposture drew in above a thousand People, who then suffered themselves to be led by the Nose.

The Faculty of Divinity at *Tubingen* were so far imposed upon by such Professions, that in their first Reflections they vindicate Count *Zinzendorf*, but afterwards coming to know him better, their second Reflections run in another Strain.

denial

denial and hatred of one's own Life, and from the daily dying and walking in the Footsteps of Christ, when it bears hard upon the Enjoyments of this Life; also from asking, seeking, and knocking, for the Revealment of the Kingdom of God in the Soul, from the contending and fighting for our most holy Faith, as behoves all true Christians: Satan with all his Angels and Power being incessantly machinating to rob pious Souls of all the precious Things of which through Grace they are made Partakers. From all these does their Way turn off; what is it but the Teachings and Mockeries of Antechrist? a dangerous bolstering up, a crying of Peace in the very Flame of Danger. They give themselves out to be the new *Moravian Church*, and when in a *Lutheran Country* they profess themselves true *Lutherans*; but there is just as much Likeness betwixt the rapacious Eagle and the harmless Dove, as betwixt these People and the ancient *Moravian Church* or moderate *Lutherans*; for at *Marienborn* we have an Account of the old *Moravian Unitas-Fratrum*, who were quite another sort of People, founding their Life, and Walk on the Life, Merit, and Pattern of Christ, closely following his Footsteps according to the Model laid down in his Gospel; believing also the Sayings of their Lord to be God's Precepts, and consequently, eternal Life: They acknowledged a Bishop of the *Moravian Unitas-Fratrum*. Their Paradise on Earth was the Bible and Feelings of Grace; how different the Count's Paradise, ever contriving for vain Pleasures and the Pride of Life! For every Class of the Community he has instituted Festivals at stated Times to make merry together, for the Husbands, the Wives, the Batchelors, the Maidens; and herein he

he did not forget the Children who have also their Day.* A few Days before I came away, the Bachelors held their Festival at *Herrnbaag*; there was about 400 Persons dressed out in the most showy Manner, and with their Hair powdered; these made a Procession up and down the Place in great Pageantry, preceded by no less than 29 Musicians. Two Days after came on the Maiden's Festival, and they I was informed made about 300, part of whom lived at *Marienborn*, others from *Herrnbaag* went to meet those of *Marienborn* in a Field, where, after Compliments and Salutations in abundance, they formed themselves in a Circle and sang several Songs; after which they walked in Procession to the Hall two abreast, and with a greater Band of Music than that of the Bachelors. These single Sisters were dressed all in white, of the very finest Linnen; a very illusory Emblem of Innocence! These are Samples of the Count's Taste of Pleasure; they are his favourite Spectacles. This was another ostentatious squandering away of the Alms-Money; for to my Knowledge, most of these white-robed Females were not in a Way of earning so much as a necessary Livelihood, so that it must have been the Alms-money which paid the Pipers.

Thus had I daily more and more Reason to believe that the great Labourers had thrown aside all Conscience, lavishing the Alms-money in Enter-

* The Widows have two yearly Feasts; the Novices, the young Women, the Women with Child, the Children of the Community, (who have been got according to the Marriage-plan) the Officers, the married Folks, and the Assemblies, have all their respective Festivals.

Every Particular here related of their Pageantry and Ostentation, are known Truths, of which hundreds of Persons are Eye Witnesses.

tainments

tainments and Fopperies; and upon my inspecting into the Tenour of their Lives, and every Point of their Doctrines, and the Conformity betwixt them, especially when they say they labour *absolutely* for the Soul, no fitter Comparifon occurs to me, than if somebody should very courteously assure me there was something very glorious to be seen on the top of a certain high Rock, and after I had made a shift to drag myself up full of Joy and Eagerness, instead of answering my Expectation, should tumble me down the Precipice. Thus this Sect make a mighty shew of Friendship, and leave no Blandishments unpracticed till they decoy People so far in as to have both an *ideal* and a *painted Image*, and then instead of leading poor Souls into the Footsteps and Imitation of the Life of Christ, in Self-denial and Contempt of this Life, and Renewal of the Mind, that they should no longer conform themselves to the World pursuant to the Precepts of Christ, and the Practice of the Apostles. Their Labours are of quite a contrary Tendency, depriving them of the Freedom of speaking according to their Understanding, and the clear meaning of the Scriptures; and whatever Progress they had made by asking, seeking, and knocking, to procure some Assurance of their Salvation, exercising themselves therein by the inward Attraction of the Father; of all this are they cheated; they are taught a Contempt of these Things, directed entirely to have recourse to the *painted Image*; and assured they are safe whilst they believe that the Saviour suffered his Wounds that Mankind might be saved thereby, without giving Way to any other Thoughts, or being under any Concern whatever passes in them Day and

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Night;

Night; rather giving themselves up to the Cheerfulness and Festivity of a *natural Life*, keeping at a Distance *the Bible and biblish Matters*, which only produce Pietism and Reveries; that they have nothing to do with *Godliness*, with *holy Living*, and *pious Usages*, these being no more than Snares of the Devil; (Tenets too precious not to be often inculcated by the four Head-Labourers) this they will call *labouring absolutely with Souls*; thus wallowing in a sensual Security and false Freedom, they prefer the seductive Suggestions of their own Mind, to the Purity of divine Wisdom; they are turned aside from God and his illuminating Spirit; they are twice dead, torn up by the Roots, and all scriptural Truths are totally abolished among them; whereas the Happiness of Man turns on his being taught and influenced by him, from the precious Riches of whose Mercy we have received the Bible for Doctrine, for Correction, for Exhortation, for Comfort, and for Amendment.

The aforementioned *absolute Labour* is enjoined to the Labourers among the *Indians* as part of their Instruction: The first of these Missionaries which I saw there was come from *Greenland*, and he was one of these *absolute Labourers*; it was the first Summer of my being in *Germany* when he came from thence; and as we eat at the same Table, and lay in the same Chamber at *Herrnhut* during a whole Winter, I was greatly surprised, and no less troubled, to see him so loose and immoral, that he seemed to be *void of all Grace in the Heart*; passing his Time, Day after Day, in jesting, laughing, and telling idle Stories; and what was his supreme Delight, smoaking of Tobacco. When at any Time I offered a Word of Reproof, he would answer with a Pout, you are a conceited Pietist.

Pietist, Whom could such a one as you convert? I often thought within myself, what a Conversion of the Savages must this be, under the Management of such a Convertor. At that Time I was unacquainted that this is the Principle of their great Men; as I afterwards experienced. This is the Way of their Scribes and Rulers at the Island of *St. Thomas* and other Places; and like Fathers, like Children: for I have seen, both at *Marienborn* and *Herrnbaag*, such Children, that none in the World can exceed them in Wickedness and Impudence; the blessed Fruits of hearing themselves called Children of Salvation, when once they can repeat some of their Songs by Heart.

It is a frequent Question; if their Irregularities be such, how is it that they wear a continual Smile in their Looks, and love one another so affectionately? I answer according to my Knowledge from *St. James*, who speaks of three Kinds of Wisdom, heavenly, earthly, and devilish, *James* iii. ver. 5. There is an Hilarity runs through all human Nature; it is seen in the wildest Nations, for they have their Songs, Dances, and Merriments; this Sportiveness even reigns among the brute Creation, they skip and play, especially when young and well fed; this is an animal and earthly Gladness. Secondly, a devilish Joy which is set forth in the Offerings of the Heathens, *Isa.* lvii. 5. enflaming yourselves with Idols under every green Tree, and sacrificing the Children. In these wretched Times of Seducement it behoves every one, and oh, that they would! to lay to Heart *St. Paul's* Injunction: *Be ye not conformed to this World, but be ye renewed in your Mind, that ye may prove what is that good and acceptable, and perfect Will of God.* When therefore the Mind is without any

Sense of this Proving, it is no Wonder it entangles itself in such Errors ; and a most lamentable Thing it is, that the Danger being so dreadful the true Proving is so little thought of. Now, what a Joy must it have been to the Heathen and idolatrous *Jews*, to kill and burn their Children to the Gods with Rejoicings? it is undeniable that such Joy must be injected by the Devil, it cannot but be his Work ; for in several Places God complains of their offering to the Devil their Sons and Daughters, which they had brought up for him. In one Place it is, *their burning is as a Furnace* ; another Place says, *They run into the Fire as a Camel into her Lust*. The first Step towards becoming a false Teacher is a Departure from God ; the just Punishment of such Apostacy is their Rejection, which in some is seen to be accompanied with a Spirit of *Magic*, operating in Dreams or by Inspirations ; of which, incredible as this may appear, I my own self have had but too convincing Experience ; I was once, for a while, deceived by a fair Appearance in one who was possessed of this magical Talent ; he could inject Dreams into me, and in those Dreams get from me what he would ; he could further impress on me a strong Sensation of his Disquietudes ; 'tis not only I, but other Persons still living, who have felt this supernatural Malignancy, and his Name is *Bernesdorff*. In this respect it is, that God complains of the Dreams of the *Jews*, and of the Workings of the Spirit in the false Prophets.

As the abovementioned principal Class rejoices with so much Rapture over the venereal Energy, and extoll it as a Heart-reviving Cordial, they *stile the male and female Members co-operating therein, venerable Members*: In the *twelfth Appendix* and the *two Additions* which are in Print, there is a curious Display of the sensual Felicity of these renowned
Dig-

Dignitaries; and whoever takes a View of that, and their impious Expressions relating to godly Living, and the Evidences of holy Men, together with the flagitious Practices of their *Absoluteness*, their Stygian Magic and Power of Illusion, then this lovely Child may be said to stand *absolutely in puris naturalibus* before them. To such an Enormity does their devilish Joy rise, to the Contempt of God and every divine Truth.

Permit me now to deliver my own Sentiments of heavenly Joy, springing from that true Tranquillity of Mind, which is only obtained by attending to the gracious Invitations of the Saviour, and by learning from him, under the easy Yoke of Self-denial, true Meekness, Patience, and Gentleness. Oh blessed State of such a Soul! There the Kingdom of God is set up and established; there Righteousness, Peace and Joy in the Holy Ghost, sway the Scepter; there Exultation is tempered with Reverence; no Levity or Riot dwell there.

I aver to have heard the Count say these Words, *What the sanctified Tribe chatter about the inward Life of God is mere Fanaticism; and as to praying to God the Father, it is no whit better than praying to a wooden or stone God.* The uttering such Words must be thought to proceed from his own Experience, being unable to compose the Agitation of his Mind but by reading a Story-book till he drops asleep over it; for this I had from his right trusty Confident, the aforementioned Baron *Wattville*; another, who is also near him, has said, *There is a certain atheistical Book which the Count uses for quieting his Mind.**

* This is *Baile's critical Dictionary*, the Count's Treasure of Knowledge.

Thus the Count, by his own Example, manifests from his Inability to quiet his Mind, that he does not live in the Spirit of Truth; whence the natural Inference is, that he cannot call upon God the Father in Spirit and Truth, according to Christ's Words, *John* iv. 23. So that here a Question rises, through what Medium he views his Regeneration and Childhood, to know whether it be a right Birth; or an unnatural Monster?

In this Manner 'was I affected with all I saw and heard among the Community; for I compared every Thing carefully with the Word and Life of Christ and his Apostles, but found a general Contrariety, and in some Points, such a Turpitude as drew from me innumerable Sighs and Tears, which *Joseph Muller* in his Letter charges on me as an incessant Confusion; but my Emotions were the Result of my Attention in comparing every Thing with Scripture; and upon my mistrusting my Knowledge and Feeling, I also brought them to the Test of the Practice and Usages of the primitive Churches, and found they ran in a very different Channel; but the Count says, "I ever have and still do protest, that the first Christians cannot be called a Church, being no more than a Troop of Legalists. The Apostles were delighted, if they could but get about them such People as would forsake evil and do good, but they were far enough from being converted; and so have Matters continued till this Time, before the Saviour could establish to himself a true Church as is seen in our blessed Times †.

† Behold and Wonder; the *Herrnhutisch* Sect holds the Count to be the only true Church, the Lamb's Bride; they call him the *Kyrie*, i. e. Lady (the feminine Gender of *Kyrios* the Lord,) and have made Copies of Verses on him as such.

Here again the poor Man had no Time to recollect the innumerable Host of Martyrs who have laid down their Lives for their precious Faith, resisting even unto Blood. His Thoughts ran on other Things than the Multitudes who came from all Nations, People, and Languages, *Rev. vii. 9.* who came thither out of *great Tribulation*, and have washed their Robes white in the Blood of the Lamb, *v. 14.* possibly the Count does not reckon these Souls among his blessed ones, they coming out of much Tribulation, and not out of Ease, Sensuality, and Merriments.

Is it asked wherefore these Souls came out of much Tribulation, and not out of the Gratifications of the *natural* Life? *St. Peter* addresses the Faithful in this Exhortation. *Be sober and watch; for your Adversary the Devil walketh about as a roaring Lion, seeking whom he may devour; whom resist stedfast in the Faith, knowing that the like Sufferings are accomplished in your Brethren in the World. But the God of all Grace who has called us to his eternal Glory Jesus, after you have suffered for a while, make you perfect, strengthen and establish you, 1 Pet. v. and 2 Pet. i. he saith, That through Faith they shall be made Partakers of the divine Nature, having escaped the Corruption that is in the World through Lust; and besides this, they shall add to their Faith Virtue, and to Virtue Knowledge, to Knowledge Temperance, and to Temperance Patience, and to Patience brotherly Love.* Now this Apostle the Saviour himself appointed as a Pillar to his Church, pouring out on him his Spirit for the Edification thereof.

† The word *natural* is a Word among the *Herrnbuters* peculiarly denoting their Manner of living; and is as well applicable to them as *Naturalists*.

Whereas, talk to these People of Soberness and Watching, and resisting the Devil through Faith, they answer with a Sneer, they are not to be caught with such Cobwebs; that they are beneath them; they may do with the Precisians, but they have enough in the dear Wounds. Are they urg'd concerning the divine Nature, and the Virtues after which the Faithful are to press, this they account an Insult, and whoever takes upon him to deal so freely with them, will be thanked with Outrages and Mockery: Of this I myself, and likewise the aforementioned *Christian Winnocke* have often experienced; they usually called such Discourse *the pietistical Hobgoblin*.

I observed of the Count, that at any Thing which he disliked, he would storm and rage beyond Measure; and when any Brother or Sister had pleased him, he was as much in Extremes the other Way, but upon a Disgust no Words were bad enough for them; 'twas well if Excommunication was not fulminated against them; In the whole Tenour of his Behaviour there appeared little Godliness; I never heard that in the Congregation he ever took any Care to put the People in Mind that whatsoever they do, they should do it with all Humility and Devotion, as in the awful Presence and to the Honour of the holy and blessed Trinity; so far from it, that if either the Voices or the Music happened to fall into any little Dissonancy, he would thunder out that they did not mind his Orders, and indeed, it behoved these poor People to attend all his Motions as they valued their Souls, to walk strictly up to his Directions in every Respect; he also taught them that, in Order to be saved, they must not meddle with doing and forbearing, meditating
and

and examining, but only get into the Sides in Order to be saved; it was apparent from all his Usages and Teachings, that sensual Gratifications have a much larger Share of his Heart than divine Truths.

But all enlightened Souls, on the contrary, hold it necessary to abide by these Words of St. Peter: *We have a sure Word of Prophecy, to which ye do well that ye take Heed as unto a Light which shineth in a dark Place till the Day breaks, and the morning Star riseth in your Hearts.* 2 Peter i. which agrees with what St. John says, 1 Ep. i. *If we walk in the Light, as he is in the Light, we have Communion with each other, and the Blood of Jesus his Son cleanseth us from all our Sins;* so that all real Followers of Christ whom he hath called and begotten with a holy Calling, walking in his Light, conformably to the Gospel, must be very sensible that to strive to enter by the narrow Way (alas! found by so very few) is another Thing than a negligent easy sensual natural Life; the Saviour himself saying, *Many shall strive to enter by that Way, and shall not be able;* therefore say I unto unto you, *strive that ye may enter in at the straight Gate.* For as it cost our Leader, the Captain of our Salvation, no less than his Blood to make a Passage through the fierce Wrath of God and the Kingdom of the Devil, so is Satan with all his Agents permitted to oppose every Soul in the Preservation of their Faith, the Proofs of their Fidelity, and the Attainment of the Virtues of the divine Nature, by a firm Resistance of that Enemy who Day and Night goes about to destroy.

Therefore is it that in so many Places we are exhorted to watch and pray, that we may not be robbed of what we have received through Grace.

It

It is not in vain that the Spirit in the Revelation says to the Angels of the Churches : *He who overcometh as I have overcome, shall inherit all Things ;* but when these precious Words of the faithful Saviour are insisted on to these Sectarians, would it be imagined they would offer to jest them away, saying : *If I inherit all Things how will others fare, and what will become of my Children ?*

Since then all true Champions and Followers of Christ cannot but experience, that to fight stoutly against all the Powers of Darkeness, and against Flesh and Blood, and the spiritual Wickedness of Men who affect an usurped Power over Souls and Bodies, and who stick not at an infernal Magic, to bring under those who have Virtue and Sense enough to disdain a Subjection to them. Such Souls who by the Strength of the Blood and Merit of Christ, by watching, praying and striving, have made their Way through the Craft and Violence of Man and Fiend, these know by Experience what *Tribulation* is. Whilst these People make a Mock of them, and call it a visionary Hobgoblin and Reverie to talk of fighting the good Fight of Faith ; it is manifest herein that they are a barren bastardly Breed, which derive not their Life from the true Regeneration, else they could not one and all, but love and cherish those Souls which are come out of great Tribulation, and have washed their Robes white in the Blood of the Lamb.

But what can be said. These People call themselves of the new *Period* ; for according to them, *the Saviour has now shewn his People a new, easier, and shorter Way than heretofore ;* and this it is that the godly Folks, as they say, with their Brains stuffed with the good Things of the Bible, carp at
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in the Saviour's People ; as if they were tied down to good Works, and doing and forbearing.

But when I take the Manners and Procedures of this People into Consideration, and compare them with Scripture, I find their new Period, their easier shorter Way, to be just that of the Children of God in the new World, who would not be controlled by the Spirit of God ; the World was full of Violence and Tyranny and *Men of Renown* ; for these People have their Tyrants and Men of Renown, and violent to such a degree of Impiety, that they are for destroying all Discipline and Godliness, all Obedience to the Gospel and following the Footsteps of Christ ; and to this End take upon them to require of Souls which through Grace are awakened, convinced, called, and fructified, to reject all this as filthy Rags, and as it were naked and destitute, throw themselves at the Feet of the Community to receive a Blessing from them ; then they might be made serviceable to the Community, to whom otherwise they are accounted but a Burden.

He who is so far gone in Perverseness, and can take weak Man's Word for Blessings preferably to the Word and Grace of God ; in such a Soul the Light of the new Life is extinguished, and every divine Plant rooted up by these spiritual Robbers, Spoilers, and Murderers ; and instead of God's Favour they are complicated in Magic, and by a righteous Judgment smitten with Frenzy, *Deut. xxviii. 28.* Thus these Disciples are initiated in the School of Satan, and confirmed in execrable Errors, having poured Contempt on the Invitations of Grace, sinned against the Word of Truth, and have paid more Regard to the Voice of Men, than the Testimonies of the Father, Son, and Spirit.

Here

Here in *Pensylvania*, the Count was heard to say, that *St. Paul* complains that he had not any one like-minded with him besides *Timothy*, but he could glory in having twenty-four Brethren who were in every thing of a Conformity with him; and who can tell their Number now? and in this he extolls his Community above the primitive Christians. I heard one of his Labourers say, the *Papa* is such a Man that I question whether the World ever saw his Equal.* Were *St. Paul* himself to come among the Community, he would look upon it with Amazement in Comparison of the Communities in his Time.

I was once talking of *David's* heroic Faith to a Man of considerable Learning, by Name *Lieberkubn*, who with a Laugh answered, *David was indeed a legal good Man, and had many fine Things in his Head, but with an empty Heart. Your David was nothing in Comparison of a common Brother, who joins with the Lord's People at his Table, and every absolute Brother will say the same Thing; so that it is easily conceived that their impious Intoxication will make no Difficulty of advancing their Inventions above the Bible; and as their Doings appeared to me to wear the Livery of Profaneness and Frenzy, no Wonder that they looked upon me as a brain-sick Creature. I knew a Brother who at the beginning was under a glorious Awakening, and for a while walked closely to the Intimations of Grace, but afterwards ventured on some Duplicity in his Words and Works, at which he inwardly felt the Accusations of Grace. The*

* We are of the same Opinion; we firmly believe that Count *Zinzendorf* was never equalled in Effrontery and Depravity, by any Seducer which ever appeared in the World. He has a spice of Heresies and Errors of all Kinds.

Labourers asking him how it stood with his Heart, he owned his Condition, his keen Anxieties, the clamorous Reproaches within for not watching better over his Heart in Prayer to the Saviour; upon which his Labourer gave him this sage Advice, *away with all such Whims; drive them out, and never trouble yourself about any thing, fall Back fall Edge.** The unhappy Man followed this Injunction, so that within a short Time he launched out into a false Freedom and Security, and into such Diffoluteness and Petulancy, as if he had never been capable of a sober Thought. It was a frequent Saying of his, *the Bible is a pietistical Book, I plagued myself long enough with it, but I know better now than to cast my Eye upon it; adding sometimes, (horresco referens) a Cherubim is not more happy than myself.*

Another Brother used to complain that Levity often carried him into what his Heart could not away with, and that he must in good Earnest turn over a new Leaf: Young Count *Chrystal* answered, *how pietistically that Turning comes out, let me bear no more of it; there is the Saviour's Wounds rejoice in them, and a Fig for all besides.†*

Thence flows their abominable Conceit, if it be possible really to conceive such Things, that their

* Many more such shittle-brained Labourers, or rather Soul-seducers might be pointed out, who in the Banes have given such impious pestilential Advice to Souls mourning under the Corruptions of their Hearts, to draw them from the Teachings of Grace into Licentiousness and Materialism.

† Thus do these Ministers of Satan tear out all the Vitals of Godliness and Religion, draw Souls into Security, so that they turn their Backs to the Instructions of the divine Spirit; all Devotion and Piety is laid aside, and the next Step terminates in Infidelity.

In-

Inventions are of more Moment than the eternal Truths of God; but however momentous such Things may seem to their Self-complacency, yet in God's Sight are they no more than *Cobwebs*, as in several Places of Scripture they are termed; called and brought to free Grace, and the adoption of Children, they have afterwards turned aside to a Way of their own choosing, which is quite other than that of Christ, and instead of glorying in the Lord boast of their own Works; in this resembling the Spinner, of which *Solomon* says, *Prov. xxx. 28. The Spider worketh with her Hands, and is in King's Palaces*, yet is but a loathsome venomous Insect: Whereas Men should receive as the only Truth, Christ *who of God is made unto Wisdom, Righteousness, and Sanctification*. This is the declared Will of God; Christ the beloved and dutiful Son in the Bosom of the Father, the everlasting *Yea* and *Amen*, who in his Gospel has taught his Disciples that their *Yea* should be *Yea*, and their *Nay*, *Nay*, and that whatever is beyond cometh of Evil. But if this People be compared in their Doctrine, living and *absolute* working with the Simplicity of *Yea* and *Nay*, and what is of Christ and what not, the Difference is beyond Expression.

But when the Lord from Heaven shall exercise Vengeance on all who have not obeyed the Gospel, and shall come like a fiery Tempest on all the ungodly Ways of Men, who affect Dominion over Souls which were purchased with an incorruptible Price on the Cross; for come he will in Flames of Fire, to the Destruction of all Seducers who hold so many Men immersed as it were, in their magical Clouds; and likewise with an Effulgency which shall break through that Blindness which has seized so many wavering Souls, and to confirm them in the unerring

erring Way to their Salvation, 1 *Kings* x. ver. 17. Then shall the Priests of *Baal* be convinced to their confusion, though now so peremptory in their wicked Prestiges, that they refuse to listen to any who offers to undeceive them, blinded by a just Judgment on their Presumption in superseding divine Truths with their profligate Inventions.

It is amazing that Souls should persist in this Cæcutiency, even before the Tribunal of Christ, appealing to their own Doings and pleading, *Lord, Lord, have we not done this or that in thy Name*; but it not being done in evangelical Simplicity and Faith, consequently from evil Principles, the Judge of Truth and Falshood must necessarily say to them, *Depart from me ye Workers of Iniquity*.

The Saviour gives us this Criterion by which to determine our Judgment of Men and Sects, viz. *The Tree is known by its Fruits*. Now, if their Power be brought to this Test, what is the Result? it cannot afford any Assistance, Light, or Comfort, to a Soul panting after its Deliverance; it cannot fix it in that Truth which is the only Restorative from the Dominion of Sin; the inward Man is beyond its Verge; nothing indeed is better calculated to inveigle the Senses and fill the Imaginations with toyish Fancies about the Cross, and bleeding of the dear Lamb; to draw the Mind aside to Levity and the Mirth of Fools; yet, say they, with a Blasphemy proceeding from the Breath of the seven-headed Dragon, that these are the Fruits of the Wounds of the holy Jesus.

Is their specious *Love* tried by the Love and Doctrine of Christ and his Apostles? The very contrary is found amidst all their Boastings of the Labour they were put to in bringing Souls to the
Savi-

Saviour, but that they chearfully go through it out of Zeal for the Saviour's Love to Souls; now if their Labours for Souls be tried by those of Christ and his Apostles, the Deceit of them stares in the Face; their first Tenet is, that they rely upon their new *Period*, as if God will now have Souls to be brought to him by another more sure, short, and easy Way; and thus they in the beginning labour for the Soul *absolutely*, and represent to themselves the dying of our Saviour on the Cross with his bleeding Wounds, till they obtain a sensible Apprehension of them; then, say they, farewell to all Anxieties about *doing* and *forbearing*, *shalling*, and *willing*, *watching*, and *trying*, come what will. If their specious Love to God and Christ be tried by a Conformity of their Doctrine and Obedience to the Gospel, the invaluable Gift of God's eternal Wisdom and Mercy; their Love is false, there is in it a direct Contrariety to the Love and Obedience of Christ; for he says, he spake nothing of himself but what he had heard of his Father, and that the Words of his Father are eternal Life: The Saviour further says to his Disciples; *If a Man love me he will keep my Words; he that loveth me not keepeth not my Sayings*; and after his Resurrection, his last Charge to them is, that they should teach all Nations whatsoever he had commanded them.

As to all they say of a new Period, it is but Falsity and Craft not grounded upon any one Truth: It is owned, that in the Prophets there is a Promise of a new Period where *Israel* shall be converted; but whatever Outcry these People make about it, there is little Appearance of its being come among them, for I never knew of one single sound Conversion wrought by their Means.

Exa-

Examine their boasted Love; it is so narrow, that no other than their Well-wishers have any Share of it; this is no more than a Love of Publicans and Sinners, *Mat v. 46.* Thus confined within themselves, they have no Title to the Name of Christian; Christ having loved us while we were yet Enemies. and our Father in Heaven lets his Sun rise upon the Good and Evil, the Righteous and the Unrighteous.

Further, this specious Love of theirs, is not only deceitful and a compound of Lies, but what is astonishing, they go about to make Christ a Liar. Christ, whose Word is Truth, Life, and Spirit, says, *the Way to Life is narrow, and the Gate straight, and few there be that find it:* And in another Place, *that Men should always pray and not faint;* and they who Night and Day call upon him shall have speedy Deliverance: They on the contrary, will be for deceiving with false Appearances, turn praying Night and Day into Ridicule; and as in Battle Array, with a frantic Impiety, strive to demolish this straight Gate. A heart-piercing Consideration it is that numbers of Souls swallow their gilded Poison, which however sweet to the vitiated Palate, is rottenness to the Bones.

I now recollect my Promise at my Departure from hence to *Germany*, of giving Satisfaction to *Henry Antes* and *William Frey*, who charged me upon my Conscience that when I got to *Germany* among the Community, I should give them a faithful Account of whatever I had observed there, Good and Evil; for they had seen such Deceits carried on under a fair Outside that had made them wary; and that if the Community did not answer Expectation I should return, and they would defray my Charges; but neither they nor I then

knew the Depth of the Community's Politics, there being nothing to be writ from the Community but what is in its Commendation.* Thus I was deprived of all Opportunity of acquainting them with any of my Uneasinesses at the Practices of the Community; and indeed, at that Time, my Eyes were not opened so as to perceive that such a Prohibition was a Snare, a Tyranny repugnant to God's written Precept; for God who looketh not to the Person of a Man, and whose Righteousness is as the Mountains, and his Judgments as the great Deep, will judge the Earth in Righteousness, and all the Nations in Truth, *Ps.* xcvi. ver. 13. he has not dispensed his chosen People from writing and making known their good and bad Things, for their own Amendment and as an Example to their Descendents, but Lies and false Reports, and blandishing Words of Delusion are an Abomination to him; criminal in themselves, and the Engines of evil Purposes, exalting their Inventions above the Spirit of Truth.

After hearing so many groundless Panegyrics, and not a few of myself, such as those which *Spangenberg*† was pleased to spread here, what a powerful Witness I was in *Germany*, having been visited by several Persons of Rank, Counts and Princes, whose Hearts were so affected with my Discourses that they left me with Tears. That I was honoured with the Visits of such Persons I do not

* It is not only forbid to write any thing of the Ways and Doings of the Community; but all Letters were privately read to the Brethren, and suppressed or forwarded according as the Contents pleased; they make no Conscience of it, tho' opening of Letters be strictly forbid by Law.

† The Author who was a *Baptist*, wore a long Beard, and living as a Solitary in the Garden-Lodge, many Persons of Rank went to see him, from the same Curiosity which used to draw them to take a View of the Community in general.

deny, but that I talked so movingly to them is what I know nothing of, nor was it any religious Motive but mere Curiosity which brought them, viz. to see a *Pensylvanian* Hermit who they heard lived in the Garden-Lodge; besides, their Stay was generally too short for me to say a Word to their Hearts. Such Reports among these People are like the Sands of the Sea for Number. But how to reconcile *Spangenberg's* and *Joseph Muller's* Accounts of me? the latter says I was under a perpetual Confusion of Mind from my being at *New York* till it broke out, when I deserted from them; but they are both equally wide of the Truth. So far I acknowledge, that during my stay in *Germany* I went through much trouble of Mind, with innumerable Sighs and Tears; but from whence did this arise? from beholding their Errors and wicked Ways, with some Sense of my own Failings. *Blessed are they who mourn*, says the dear Saviour, *for they shall be comforted*; and I can truly say, *blest be the Lord O my Soul*; for God and his Word was what alone comforted and supported me amidst the Disorders and Revilings of a Life totally repugnant to an Imitation of Christ; and this no Person under a culpable Confusion can affirm. Such Impurity and Deceit abounding among these People, such Stories being forged to draw the World into a high Opinion of them, I cannot bring myself to think these to be Signs that the Saviour is setting up his Kingdom by such Instruments, as he would not allow the Devils so much as to say that he was the Holy One, *Mark* i. 24, 25. As little supposable is it to me, that the Saviour co-operates with these Folks for imposing upon others with mellifluous Speeches to make a total Surrender of themselves Souls and Body, deny their own Will that it may be

moulded by such a Set who make a Jest of Self-denial and Indifference to the present World, and of the Imitation of the holy Life of Christ.

Neither can I imagine that it is the Saviour's Will, that a Man shall part with his Substance to others, for them to squander away in Sensuality and Parade; Instances of which I have both seen and heard to a most exorbitant Degree.

Far be it from me to think it the Will of God that a Man shall divest himself of, renounce and throw away as filthy Rags what he has received from the immediate Grace and rich Bounty of his Saviour, and creep naked and destitute at the Feet of the Community to receive their Blessing, because without this he cannot be made fit to be employed in the Community.

But it is my firm Belief and Persuasion that to require any such Thing of Persons called by Grace, is little better than Satan's bidding Christ fall down and worship him. This is the Basilisk's Egg, whoever eats of it, suffers an Extinction of the Life of Grace in the Soul; and when trod upon, out comes a fierce Viper, *Isa.* lix. 5. This last I have experienced, and blessed be God who preserved me.

I have often canvassed in myself with deep Lamentation, for what Reasons it pleased the Lord that I should pass through such a dangerous School; but when my Unbelief and Fickleness presented themselves to me, and my Remissness in following the gracious Call of my Saviour to trust him in every thing which concerned the Redemption of my Soul; and not having done as I ought, and giving Way to Self-Will rather than close with the Spirit of Grace which called me out of pure Mercy, I concluded that the long suffering all-wise Saviour, who never does any thing without sufficient Reason, left me to run on

in my Imaginations; first as a just Punishment of my Perverseness; Secondly, that I might experience the Depths of Satan, how he makes Use of Men to seduce each other by specious Words and attractive Appearances; Thirdly, that I might learn to speak my Mind with a loyal Confidence and never disguise Truth; Fourthly, that I might acknowledge his tender Care of me, and how he delivers me out of many Dangers without any Gratitude from me; Fifthly, to shew me that both in Time and Eternity I have Cause to praise him alone for all Things.

This I have writ in my sixty-third Year, when I hope I have outlived the Ductility of Childhood, never more to be decoyed by carnal Notions and Artifices of evil Men, nor be tossed about with every Wind of Doctrine with which they lie in wait to seduce well-meaning Souls. I have now effectually experienced that nothing but a divine Power can preserve us stedfast in the Faith in these Times so full of Dangers. It behoved me to add concerning their voluptuous Life, particularly of those in the *upper Classes*, who though many of them were poor mean Folks, now figure in fine Cloaths, powdered Wigs, Watches, and Rings on their Fingers, like the worldly Men of Fashion, and conform themselves to the World; that one Motive of this gay Appearance is to allure the wealthy, shewing them by their Behaviour, that they have found out a Carpet-Road to Salvation, which no Christians hitherto could hit upon; and this is no lame Contrivance, for the rich are not without a Desire of being saved, but to deny their State and the Pride of Life, was the Rub; now this is got over, here's a new Way which turns off from every Discouragement and Hardship, a Way of Glitter, Ease and Festivity;

Festivity; a Way suited to a *Respect of Persons*, in order to make an Advantage. But were I to relate the whole, it would carry me too far.

The Premises, I think, were sufficient Grounds for my saying, *That it was the wickedest Sect that has appeared since the Apostle's Time*, which Joseph Muller took such Offence at, and reported to those who sent him from Time to Time to sift me, for which he was the fittest Person, being my Superintendant.

By this Time the Community were sufficiently known to me; their fine Mantle of Christ's Sufferings was too short to hide their Deformities. Instead of the Lamb, I discovered the Dragon opening its Mouth against God and his Tabernacle (the Hearts of Believers) and *those who dwell in Heaven* *.

I had no sooner given the Child its right Name, than all the Brethren were ordered not to come unto me, upon which Excommunication I recommended myself to the God of my Life, and resolved to depart, and writ the following Letter to the Count's Son-in-law.

Herrnbaag, May 12, 1747.

Deur Brother John,

“ I heartily wish you well in the Lord, and as
 “ my Departure will be next Week, and there
 “ is no talking with you Face to Face, I will de-
 “ clare to you the Reasons why I could not come
 “ into the Community's Doctrine and Practice;
 “ *Isaiab* says, that *They who in Religion choose their*
 “ *own Ways make their Soul an Abomination*, and
 “ further calls it a vain Worship where the Com-

* The Prophets and Apostles, *David*, the primitive Christians and Martyrs, are all most scandalously reviled by this conceited Sect.

“ mandments

"mandments of Men are set up. Now, I being
 "awakened by the Scripture without any Help
 "from Man, prefer it to all the Inventions of
 "Man; their Effects on the Souls of their Ad-
 "mirers are as bad as the Principles from whence
 "they sprung; is this not too plain in our Days,
 "when the Truths of the Bible are scarce men-
 "tioned. The vain Mirth, and whatever to me
 "appeared faulty in the Community, I impute to
 "the Labourers; the Life they lead and preach
 "is promotive of Corruption, and an Indignity
 "offered to the Sufferings and Merit of the hea-
 "venly Lamb. His Love is my Joy, his Re-
 "surrection is my Trust; these are my unmove-
 "able Sentiments: Yet these drew from me con-
 "tinual Insults and Revilings; no Word was bad
 "enough for me; I was cut off as a mortified
 "Limb. These Things you cannot but know;
 "I close with recommending you all, and in all
 "Things, to the Love and Guidance of the Sa-
 "viour, who of evil can produce good; I thank
 "you all for whatever Kindnesses I have received
 "among the Community.

Andrew Frey.

I earnestly desire that I may not be construed
 to extend the foregoing Accusations to the
 whole Community; they are meant only of the
upper Class in Germany, and careful have I been
 that the Colours should not be too deep. As
 to the Sect of *Herrnbuters in Pensilvania*, though
 the Child be not free from the Humours of
 the Mother, yet is there some Appearance of
 true Religion and Piety; many pray Morning
 and Evening, the Bible is read in the Hall, and
 divine Truths are discoursed of, but alas! on the
 other Hand, the Wolves are so numerous, that we
 should

should be instant in Prayer that the good Shepherd will preserve his little Flock from the Seducements and Depravations with which they are surrounded.

Reader, whosoever you are, who shocked at the foregoing Account (which in no one Point has exceeded) bless yourself that you have nothing to do with *Herrnbutism*, let me intreat you in Christian Love to turn your Eyes inward, to search whether you are possessed of the Pearl of great Price; whether the Kingdom of God be within you; whether you are born from above; whether you are one Spirit with the Lord; whether you are crucified with Christ; whether whatsoever you do you do as unto God; whether you are transformed in the Renewal of your Mind, for I would hope you not ignorant, that these are not to be compensated either by Orthodoxy of Principles, nor the most amiable Morality. Need I remind you, at your Entrance on this momentous Enquiry, to address yourself to the Father of Lights, who giveth to all Men liberally; and that the Rule of it must be the divine Oracles, not any human Institutions; the Saviour, whom I pray to lead you into all Truth, closing his Sermon upon the Mount with the following Words, which, together with the Sermon, cannot but deserve your closest Attention; *Whosoever heareth these Sayings of mine, and doth them, I will liken him unto a wise Man, who built his House upon a Rock; and every one who heareth these Sayings of mine, and doth them not, shall be likened unto a foolish Man who built his House upon the Sand.*

